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"Portray gays as victims, not as aggressive challengers. In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex action to assume the role of protector ... Straight viewers must be able to identify with gays as victims. Mr. and Mrs. Public must be given no extra excuses to say 'they are not like us' **'Our campaign should not demand direct support for homosexual practices, but should instead take anti-discrimination as its theme'**" (emphasis the authors)

Homosexual activists Marshall Kirk and Erastes Pill, recommending political strategies designed to lead to, as they put it, **"The Overhauling of Straight America"** (Guide Magazine, November, 1987)

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## NY Times Reporter: Homosexuals 75% of Front Page Staff!

### 'Gay' Propaganda Juggernaut Explained?

by T. Athanasius

(Friday July 28, 2000) In a stunning revelation that goes far in explaining the relentless attacks against those protecting Boy Scouts from buggery and the intense pro-homosexual and heterophobic propaganda issuing from mainstream media, NewsMax.com carried a story regarding Accuracy in Media's Reed Irving's investigation into NY Times lying and media bias.:

"Irvine reports that Richard Berke, a national political correspondent for the Times, spoke to a recent gathering of the National Lesbian and Gay Journalists Association.

Irvine says that Berke reassured the gathering that the Times would remain very sympathetic to the gay agenda because **"three-fourths of those who regularly attend the daily meetings that determine what will be on the front page of the Times the next morning are 'not-so-closeted' homosexuals."**

No surprise, Irvine claims, that the Times and other big media which take their cue from the Times, are not reporting fairly on gay issues." In a July 17 column in the NY Post, Brent Bozell discussed the Boston Globe treatment of Jeff Jacoby, and the Globe / NY Times lenient treatment of others caught in much more egregious conduct, and noted that Bob Hardman was a gay copy editor who had attacked Jacoby's columns as being infected with "homophobia".

The seriousness of the charge against the famous "Gray Lady" is compounded by several facts: First, not only are the Boston Globe, Worcester Telegram & Gazette and Internet service *Boston.com* , all based in New England subsidiaries of the NY Times, but many other papers, radio stations and TV are also owned by the Times (see list below). Second,

the NY Times News Service is a major source subscribed to across the world. Third, not only do many backwater NY Times wannabees subscribe to their services, but given the seamless uniformity of their pro-homosexual stance in editorial and news content, legitimate questions can be raised about the objectivity of many of the media influenced by the NY Times.

This may also explain the of the mainstream medias' relentless suppression of the many studies disproving the genetic and inherent nature of homosexuality, those showing the homosexuals ' pedophilic obsessions or showing the lethality and degradation of the life-style.

It also gives a more potent meaning to famed (and recently fired) NY Times editor and writer Abe Rosenthal's not so cryptic reply when asked about his most significant contribution in his NY Times career: "I kept it straight!"

**Other NY Times Owned Mass Media** (from NY Times Form 10-K, Fiscal Yr 12/26/99)

Alabama: The Gadsden Times, The Tuscaloosa News, Times Daily (Florence)

California: Santa Barbara News-Press, The Press Democrat (Santa Rosa)

Florida: Lake City Reporter, Marco Island Eagle, Sarasota Herald-Tribune, Star-Banner (Ocala), The Gainesville Sun, The Ledger Lakeland, The News-Leader (Fernandina Beach), The News-Sun (Sebring/Avon Park), Daily News (Palatka)

Louisiana: Daily World (Opelousas), The Courier Houma, The Daily Comet (Thibodaux)

Massachusetts: Boston Globe, Worcester Telegram & Gazette and Internet service *Boston.com*

North Carolina: The Dispatch (Lexington), Times-News (Hendersonville), Wilmington Morning Star

South Carolina: Spartanburg Herald-Journal

WTKR-TV (Norfolk, VA) WHNT-TV (Huntsville, AL) KFSM-TV (Ft. Smith, AR)

WREG-TV (Memphis, TN) WQAD-TV (Moline, IL) WHO-TV (Des Moines, IW)

KFOR-TV (Oklahoma City, OK)

WNEP-TV (Scranton, PA)

WQXR(FM) (New York, NY)

WREG-TV 40 CBS WTKR-TV 42 CBS VHF

KFOR-TV 45 NBC VHF WNEP-TV 51 ABC

The New York Times News Service serves approximately 650 newspapers and magazines in the US and in more than 50 countries .

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## **Boston Globe Pimps for Pedophiles**

**The Boston Globe, a New York Times paper, has consistently followed the Times lead in denying the public a true accounting of the homosexual lifestyle. The anti-intellectualism of the Globe / Times policy is evident by their disdain for the volumes of studies proving that homosexual behavior is a disorder; studies showing that it is not genetically determined, and that it is grotesquely unhealthy. The documentation is readily accessible. But they know that they cannot refute the science. They cannot refute the medical records. They cannot refute the damage done to so many lives. If challenged, they refuse the news to you by myriad breast-beating excuses. And they originate and promote the Gay McCarthyism that threatens us all.**

Homosexual behavior is protected and promoted daily by the media and those opposing are labeled "homophobic" and "hateful". The media, lead by the likes of the NY Times / Boston Globe, eager camp-follower-wannabes like the Berkshire Eagle, and giants such as Disney Co., pound away at the Christian civilization they so profoundly hate. While taxpayers have spent hundreds of billions to collect, transport and treat human waste, the media encourages those who swim their demented way upstream to wallow in it at the source. The following is an illustration of the Globe's complicity in creating a dangerous and perverse society, all done in the name of "tolerance". *T.Athanasius*

### ***Pedophilia and Sex Education***

**by Eugene Narrett, excerpted from Culture Wars)**

**[Click Here to Reach the Culture Wars web site](#)**

**Early in October ('97), three gruesome and similar murders in the Northeast should have set off a national alarm about media-touted homosexual lifestyles, but there is no sign that mainstream media or legal authorities will provide much scrutiny. While children died, Al Gore flew to Hollywood to praise TV producers for "Ellen". Early**

**in November, Bill Clinton met with the Human Rights Campaign, the nation's largest homosexual lobby. Since they are unwilling to note, much less explore the connections between sex ed, "diversity" and sex crimes, here are details that illuminate the issue.**

**In Waterbury, Connecticut, 13-year-old Stanley Edwards was lured into a neighbor's backyard and bludgeoned to death so the murderer could satisfy "an urge." In Jackson Township, New Jersey, Eddie Werner, selling candy door-to-door to raise money for his school, was pulled into a house by a fifteen year old who raped and murdered him.**

**The killer had regularly visited online homosexual "chat rooms," in one of which he'd met a 43 year old man with whom he'd become sexually involved and from whom he apparently learned a message of total, trans-generational permissibility. When his parents sought to break off the relationship, he found a younger victim to harm as he had been found himself.**

**Also on October 1, in East Cambridge, Massachusetts, ten year old Jeffrey Curley was lured into a car by two young men who promised him \$50 and a new bicycle. The criminals, Salvatore Sicari and his homosexual lover, Charles Jaynes, mechanics and petty thieves, had spent months soliciting Jeffrey's trust. Once they had him in the car, Jaynes reportedly tried to force sex on Jeffrey. When the child resisted his 300 pound black assailant, Jaynes sat on and suffocated him with a gasoline-soaked rag. Sicari and Jaynes then drove to New Hampshire where Jaynes abused the boy's body before putting it in a barrel with concrete and dumping it into a river in Southern Maine.**

**As the details surfaced, media steered coverage to a renewed debate about the death penalty, lengthy descriptions of the search for Jeffrey's body and the grief of his father, Michael. All but invisible was the main issue: the close tie between homosexuality and pedophilia, and the increasingly brazen behavior of homosexuals whose urges for five decades have been publicized and celebrated by the political, educational and economic powers of the state.**

**Five days after the murder and far from the front pages, toward the end of a long story on the search for the body in the rivers of southern New Hampshire and Maine, it was noted that Jaynes's car had contained pornographic literature from NABMLA, the North American Man/Boy Love Association. In a report, October 9, a lesbian apologist termed NAMBLA "a distant and tiny fringe of the gay community." Details were sparse, but there is plenty of information about NAMBLA and related groups in the public record for anyone who cares to look. In itself it may be a fringe, but its affiliations are both national and global, and through them, its influence and effects**



pervade government and education.

The agenda is horrid enough. The December 1995 issue of NAMBLA's monthly Bulletin carried a letter from one of its members, telling how he begun having sex with an 8-year-old boy for whom he had been babysitting for several years, gradually involving the child in sexual activities of the sort many gays and lesbians seek to legalize, as has Kinsey's Institute for Sex and Gender Research and SIECUS. Kinsey's former colleague, Dr. Wardell Pomeroy, has authored Boys and Sex and Girls and Sex which advocate the normality of incest, bestiality and masturbation.

"You are best advised to keep this behavior to yourself," Pomeroy wrote, "but you can feel secure in your knowledge that you are not a monster." Thanks to several decades of such spurious and seductive assurances, secrecy on such matters is going the way of the horse and carriage, as the globalist agenda for sex more and more resembles criminal insanity.

NAMBLA joins the global village through ILGA, an International Lesbian and Gay Association, which had "observer" status as a non-governmental organization at the UN. In 1993, when Congress drafted a bill to eliminate UN funding because of various pedophilic scandals (among them, at UNESCO, which addresses its attention to children), the world body banned ILGA. In an attempt to restore its status, ILGA planned to purge NAMBLA but its affiliated groups rebelled, forming the International Organization for the Liberation of Homosexuality (IOLH),

*"open to all homosexual sub-groups including pederasts and pedophiles, transvestites, S&M activists, fetishists and others."*

(It would be interesting to learn who funds IOLH, and where its activist leaders work). Faced with a principled revolt in the name of deviant diversity, ILGA backed down "out of fear of losing half its members," wrote a gay journalist.

Boston-based <<http://www.alyson.com/>> Alyson Publications is a major force in pushing the "diversity" agenda for children, and placing its titles in school libraries. **Alyson publishes Heather Has Two Mommies, Daddy's Roommate and Daddy's Wedding** in one of whose illustrations a beaming ten year old boy looks on while his father plants a "wedding" kiss on his homosexual "spouse."

Alyson has some other intriguing titles, like, Gay Sex: A Manual for Men Who Love Men which tells how *"to minimize the risk"* for *"men who are involved with partners under the legal age of consent,"* that is, with children. Several of the suggestions are



from NAMBLA, including advice to "avoid situations where many men have sex with the same boy over a period of time." Love 'em and dump 'em seems to be the paradigm, followed to logical conclusion by the murderers of Jeffrey Curley. Another Alyson title, Young, Gay & Proud for "homosexual-identified" school kids, includes graphic sexual advice on "Doing It, Gay" and repeats the familiar "1 in 10" lie.

Alyson also publishes "adult titles" like Macho Sluts in which a woman fantasizes about sadistic sex with her young daughter, The Lesbian S/M Safety Manual (including advice for "safe" whipping, not yet included in AYS) and The Alyson Almanac which lists NAMBLA as a resource "to educate society on the positive nature" of man-boy sex. Charles Jaynes must have skipped that chapter.

One wonders where the Middlesex, Norfolk and Suffolk County DA's have been while Alyson has published and promoted its ruinous texts. Massachusetts Attorney General, Scott Harshbarger, has spent substantial time working with Planned Parenthood, persecuting the Amiraaults (in the Fells Acre Day Care Case). Now, he is running for Governor. He would be an apt replacement for William Weld, a self-styled tough prosecutor, who also did nothing about Alyson or NAMBLA. The heads of state law enforcement have looked away while Boston's newspapers profiled Alyson Co's authors and illustrators, and while two lesbians promoted It's Elementary, a film teaching K-6 students that homosexuality is normal.

Similarly, DA's around the nation ignore promotion and publishing of slick homosexual magazines like XY, targeted at young people and filled with nudity and enticement. Beer commercials on prime time sports events now present transvestitism as a joke. The "justice" system prosecutes baseless allegations of "abuse" against devoted heterosexual parents while ignoring the overt child abuse of sexual perverts and their cheerleaders in Academia, government and business. This will not surprise those who have witnessed the government prosecute prolife speech while underwriting the abortion/population control industry which has a clear shared interest with promoters of sexual perversion. Wilful sterility is a perversion, and perversion is now an industry. Death is big business in the 20th century.

Alyson's parent company, Liberation Publications, issues The Advocate, a gay magazine with which Bill Clinton interviewed in 1996. The same day Jeffrey Curley was killed, Clinton announced that five of the 18 top White House staff positions would be set aside for homosexuals and he appointed lesbian activist, Virginia Apuzzo, to the top slot. The Clintons, and their Gaia-worshipping VP, Al Gore, consult with the Human Rights Campaign as part of their agenda to control children through the schools and a new National Child Care plan which will exploit the Woodward nanny case to further institutionalize the separation of children from their

parents.

When a national Conference of psychologists and former homosexuals gather to discuss ways to free oneself of that dangerous preference, they can expect to be attacked by groups like the "Lesbian Avengers" as happened summer 1995 in San Diego, or October 10, 1997, at Harvard. When author Scott Lively lectured in Wisconsin about his book reviewing evidence on the dominance of the Nazi hierarchy by homosexuals, churches at which he spoke were attacked by homosexual mobs which threw rocks and urinated on the floor.

What is the response of the forces of official "justice?" In a particularly ugly coincidence, the U.S. Dept of Justice has urged and "commended" federal employees to attend "diversity seminars" in conjunction with National Coming Out Month. It is no longer mandatory, but employees who want commendation, promotion, raises and re-hiring, will be sure to attend. Such the indirect but official inducements for monsters like Jaynes and Sicari. It is as if the government had institutionalized Kinsey's notion that "diversity" would not be harmful if society didn't condemn it. It is, however, precisely government and the media/entertainment axis that have made a big and very public deal of diversity.

**The word "homosexual" does not appear in the Boston Globe's coverage of the murder of Jeffrey Curley despite the history of Jaynes and Sicari whose attempts to win Jeffrey's trust cast a somber light on the line, "now we have a son to share," which comes at the climax of Daddy's Wedding.** But the alleged murderers fit the pattern of research conducted by <<http://www.frc.org/>> The Family Research Council from 1989-95 indicating that homosexuals molest children at ten times the rate of heterosexuals. Another study revealed October 16 that nearly half the child abuse cases in west suburban Boston result from the predations of pedophiles. "There's not much we can do," claims a Middlesex County (Mass.) prosecutor. He's wrong, and a suggestion from an unlikely source suggests why.

An October 17, 1997 letter to the Boston Globe angrily asserted that current disgust about pedophiles "is the same as was felt against those advocating black/white sexual relations forty years ago or toward homosexuals 25 years ago." Maybe he's righter than he knows, though inter-racial couples and even some homosexuals may not like the analogy. In any case, the implied time line (25 years until pedophilia is accepted by the elites as a "civil right" enforced by quotas and celebrated on TV), should spur society to pre-emptive action.

The letter writer defended NAMBLA, demanding, "if an article on sexuality from the Globe had been found in Jaynes' car [instead of literature from NAMBLA], would

that mean the Globe's staff was implicated?" The answer is 'yes,' they are deeply implicated and so are all the corporate, governmental and professional groups that have been celebrating and demanding "rights" for those whose problems in identity formation result in sexual confusion. Those who do not turn to healing such as is offered by various "Transformation" or "Exodus" ministries, or other reparative therapies like those described by Dr. Jeffrey Satinover, risk the slippery slope to pedophilia and necrophilia. What today is called (or used to be called) obsession, is an empty word for sin. Death worship is the endgame of individuals and societies giddy with perversion, who deify transient impulse and rationalize the merits of sterility.

**In The American Sex Revolution, Dr. Pitirim Sorokin wrote that sexual anarchy occurs when "society degrades the values of womanhood and manhood, motherhood and fatherhood, marriage, family and love, itself." The result is "an explosion of socio-political disturbances" which threaten every marriage and every child.**

The pain of the Curley case and the depredations of "sex education" should prompt complete review of this nation's misguided championing of sexual deviance and its multi-faceted attacks on the traditional family and gender roles. This need is even greater than the absolute necessity of executing those who are the immediate perpetrators of such crimes. ☸



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## **Fistgate: the Boston Globe & Berkshire Eagle Coverup**

The following affidavit was available to the Boston Globe & Berkshire Eagle at the 4/25/2000, DOE meeting. Perhaps they just thought your child's safety was less important than protecting the right of homosexuals to assault them without your knowledge.

The **Massachusetts Parents Rights Coalition** had asserted that the type of perverted assault perpetrated by the **Gay, Lesbian & Straight Education Network (GLSEN)** in the **Teach Out 2000** program was **typical** and not at all rare.

Only after the increasing local and national focus reached firestorm levels, was this assertion recognized, when one of the assailants, fired DOE employee Margot Ables, said that **"This is absolutely sanctioned by the department."** Continuing, she added **"It's understood what we're going in there to do. It's standard. There's nothing we did that was a secret."**, speaking of her seven year involvement. The Globe reported this only after the external firestorm made it necessary. Even then, a perusal of the Globe shows a continued and decided bias in favor of the homosexual side of the issue. The record shows that Globe coverage of the stink ONLY came about after it was printed in the **Massachusetts News** (massnews.com) and audio tapes were aired over Boston radios stations and finally picked up by WorldNetDaily.com. After the firestorm the Berkshire Eagle reported in the vaguest terms about the assault and only in articles that promoted homosexual rights. Boston.com, the Globe / NY Times web site, shielded the GLSEN assault team by a belated 5/19 reference to simply a "national gay organization". **T.Athanasius**

**A Sample of What the Boston Globe and Berkshire Eagle Ignore**

**Affidavit Filed**

**Regarding MA Dept. Ed & Gay, Lesbian and Straight Education Network,**

**April 18, 2000**

Hon. Martha Coakley

Middlesex District Attorney's Office

Middlesex Superior Courthouse

40 Thorndike Street, Floor 2

Cambridge, MA 02141

District Attorney Coakley:

It is my belief that three specific public servants should be investigated for their involvement in the corruption of minors at a recent student/teacher conference in Medford. Additionally, as the conference was supported by several publicly funded and private groups and the Department of Education, I believe that they may have some liability for the corruption of children.

On the weekend of March 25, 2000, I attended the tenth annual GLSEN/BOSTON & Project 10 East Teach Out! conference at Tufts University. GLSEN is a national Gay, Lesbian and Straight Education Network, led by Kevin Jennings a former Massachusetts teacher. GLSEN works with teachers and students throughout the nation and claims to fight what they deem homophobia. GLSEN/Boston is headed by Wallace Bachman and receives some funding from the Governor's Commission on Gay and Lesbian Youth and the Massachusetts Department of Education through the **Safe Schools Program**.

I attended two workshops while at the conference that should be brought to your attention. In the first workshop, What They Didn't Tell You About Queer Sex & Sexuality In Health Class: A Workshop For Youth Only ages 14-21, the three homosexual presenters acting in their professional capacities coaxed about 20 children into talking openly and graphically about homosexual sex. The three presenters were:

Margot E. Ables, Coordinator, HIV/AIDS Program, Massachusetts Department of Education, self-proclaimed lesbian

Julie Netherland, Coordinator, HIV/AIDS Program, Massachusetts Department of Education, self-proclaimed lesbian

Michael Gaucher, Consultant, HIV/AIDS Program, Massachusetts Department of Public Health, self-proclaimed gay man

The workshop syllabus was as follows:

This workshop for youth addresses what is different for glbt (gay, lesbian, bisexual, transgender, transsexual) youth when it comes to sex, dating, relationships, HIV etc. Come and discuss the questions you couldn't or didn't ask in health class. What's it like to be young, queer and beginning to date? Are lesbians at risk for HIV? What does it mean to identify as queer and still be sexually active with the opposite sex? Who can you talk to about these things? And, why aren't queer issues addressed in Sex Ed classes? We will address the information you want about queer sexuality and some of the politics that prevent us from getting our needs met.

The workshop opened by the three public employees asking the children how they knew, as gay people, whether or not they've had sex. Questions were thrown around the room about whether oral sex was sex, to which the Department of Public Health Employee stated, "If that's not sex, then the number of times I've had sex has traumatically decreased; from a mountain to a valley, baby. " Eventually the answer presented itself, and it was determined that whenever an orifice was filled with genitalia, then sex had occurred. In coming to that conclusion, one student, egged on by the Department of Public Health employee, said in response to the question, "What orifices are we talking about?"

Michael Gaucher: Don't be shy, honey; you can do it.

Student: Your mouth.

Michael Gaucher: Ok.

Student: Your ass.

Michael Gaucher: There you go.

Student: Your pussy. That kind of place.

By my estimation, that child was just about 16.

But since sex occurred when an orifice was filled, the next question was obviously whether lesbians could have sex. At one point, Margot Abels asked whether a dildo had to be involved; could one be too big or too small; and where would students go to get these questions

answered?

The children were asked to role play at this point. The scene was set up like this. One student was a young lesbian who's really attracted to another woman, and it's really coming down to the wire and you're thinking about having sex. The other student played the hip GSA (gay, straight alliance) lesbian advisor, who you feel you can talk to. In effect, Michael Gaucher was telling these high school aged children that they should be talking about lesbian sex, oral-vaginal contact, or carpet munching, as one student put it, with a teacher. The student asked whether it would smell like fish.

At one point in the session, there was a five minute break so that all of the children could write down their questions for the homosexual presenters. **The first question was read by Julie Netherland, What's fisting?**

A student answered this question by informing the class that fisting is when you put your whole hand into the ass or pussy of another. When a few of the students winced, the Department of Public Health employee offered, "A little known fact about fisting, you don't make a fist, like this. It's like this," forming his hand into the shape of a tear drop rather than a balled fist. He informed the children that it was much easier.

Margot Abels told the students that fisting is not about forcing your hand into somebody's hole, opening or orifice if they don't want it there. She said that usually the person was very relaxed, and opened him or herself up to the other. She informed the class that it is a very emotional and intense experience.

**At this point, a child of about 16 asked why someone would want to do that. He stated that if the hand were pulled out quickly, the whole thing didn't sound very appealing to him. Margot Abels was sure to point out that although fisting often gets a really bad rap, it usually isn't about the pain, "not that we're putting that down." Margot Abels informed him, and the class, that fisting was an experience of letting somebody into your body that you want to be that close and intimate with. Michael Gaucher provided the how-to of a lascivious act, and Margot Abels the incentive. When a child asked the question, why, Margot Abels provided comfort to the children, to put them into an exploratory mode.**

Michael Gaucher asked the next question, Do lesbians rub their clits together?

Michael Gaucher and Margot Abels asked if it was possible, and whether someone would do a hand-diagram for the class. No one volunteered, but a girl who I estimate was 15 or 16, stepped up to the board and drew a three foot high vagina, and labeled each of the labia, the clitoris, and put up inside the G -spot. While drawing, Michael Gaucher told her to use the pink chalk, to which Margot Abels responded, not everyone is pink, honey. All of the children laughed.



After the chalk vagina was complete, the children remarked on the size of the clit, and the presenters stated that that was a gifted woman. Then, Margot Abels informed all of the young girls that indeed, you can rub your clitoris together, either with or without clothes, and you can definitely orgasm from it. Michael Gaucher told the entire class that there is a name for this: tribadism, which he wrote on the board, and told one girl who I estimate was 14 to bring that vocabulary word back to Bedford. Julie Netherland informed the children that it wasn't too difficult, because when you are sexually aroused, your clit gets bigger.

Michael Gaucher read the following from a card: Cum and calories: Spit versus swallow and the health concerns. Michael Gaucher informed the children that although he didn't know the calorie count of male ejaculation, he has heard that it's sweeter if people eat celery. The public employee thereafter asked, Is it rude not to swallow? Many of the high school boys mumbled, No, but one, about the age of 16, said emphatically, Oh no! One student, again about the age of 16, offered his advice on avoiding HIV/AIDS transmission while giving oral sex by not brushing your teeth or eating course food for four hours before you go down on a guy, because then you probably don't want to be swallowing cum.

Another question asked was whether oral sex was better with tongue rings. A 16 year old student murmured, yes, to which all of the children laughed. Michael Gaucher said, There you have it, and stated something to the effect that the debate has ended.

As often as we hear that there is an aggressive HIV/AIDS prevention campaign, the session ran 55 minutes before the first mention of protection and safer sex came. In the context of the safer sex discussion, however, it was pointed out that these children could make an informed decision not to use a condom. Outside in the conference hall, the children could easily obtain as many condoms, vaginal condoms, and other contraceptive devices as they wished from various organizations which distribute such.

The second session which I attended was far less graphic, but potentially more dangerous. This session was presented by the same three public employees in their professional capacity and was called, Putting the Sex Back Into Sexual Orientation: Classroom Strategies for Health & Sexuality Educators.

The workshop syllabus was as follows:

What does it mean to say being gay, lesbian and bisexual isn't about sex? Where do queer youth get their information about sex and sexuality? How can we deny that sexuality is central for all of us? How do we learn to address the unique concerns of queer youth? What about the epidemiology and risk behavior data concerning sexual activity, HIV and pregnancy for queer kids? This workshop is for educators to examine strategies for integrating sexuality education and HIV prevention content specific to gay, lesbian and bisexual students into the classroom and GSA's. Data will be presented, exercises from the GSA/HIV Prevention Project will be shared and additional strategies will be discussed.

These three presenters who just told a group of 14 to 18 year olds how to properly position your

hand for fisting now assumed the task of teaching teachers how to facilitate discussions about queer sex with their students. Several of the attending teachers asked to review the questions which the students submitted.

Margot Abels opened by telling the room full of teachers and two high school students, We always feel like we are fighting against people who say publicly, who say privately, that being queer is not at all about sex & We believe otherwise. We think that sex is central to every single one of us, and particularly queer youth.

Margot Abels, Julie Netherland and Michael Gaucher reviewed a few campaigns that have been used to demonstrate to queer youth how to best be safe.

The campaign, Respect Yourself, protect yourself, was thought good in getting the message to kids that they should use protection, but since it made children who didn't protect themselves feel bad, it ultimately was a poor message. Michael Gaucher was sure to point out that children with an older partner, that they are not feeling they can discuss things with, does that mean that they don't respect themselves? **My question is why does Michael Gaucher not consider boys having sexual relations with men, either with or without a condom, to be a problem. Let me put this into perspective. If I, a 26 year old man, were to approach a 16 year old girl for sexual intercourse, wouldn't I end up in trouble? Yet public employees, who are bound by law to report abuse under rule §51(A), are concerned more with how the young sodomized boy feels than whether he is being sodomized at all. This is absolutely outrageous.**

The campaign, **No Sex, No Problem**, was ridiculed, as it assumed that children could opt not to have sex. Additionally, it made those children who had already had sex feel bad, or think they had a problem, since they had sex.

After reviewing a few of the campaigns, Margot Abels described the project she works on. The Gay/Straight Alliance HIV Education Project goes around five different schools each year conducting up to eight HIV prevention sessions in that school's gay club. These same presenters who just told a group of children how to properly position their hands for fisting were now telling a room full of educators that they would visit their schools and conduct their workshops for their students.

One participant remarked halfway through that Margot Abels just wasn't talking to her, since she, the participant, was a lesbian-middle school teacher. She wanted to know specifically what she could do to facilitate discussions about homosexuality in middle school. After I left that session, I met a few people and we compared notes. I was told of another session entitled, Struggles & Triumphs of Including Homosexuality in a Middle School Curriculum. **Christine L. Hoyle, Special Education Teacher and workshop presenter, told the story of how she turned the holocaust portion of her curriculum into a "gay" affirming section.** Ms. Hoyle allowed the group at the conference to watch a video which she had her students produce and which was narrated by a seventh grade girl. This girl told the audience that ancient Greeks encouraged homosexuals; in fact, it was considered normal for an adolescent boy to have an older, wiser man as his lover. **In effect, this teacher informed her adolescent students that**

**it is okay if an older man approaches them for sexual gratification.**

I have a compendium of resources and information which I obtained at the conference encouraging young children to become actively engaged in homosexual activities. I approached the Sidney Borum Community Health Center table to obtain a cassette sized pocket sex kit, which included two condoms, two antiseptic moist towelettes, and six bandages, which were for when the sex got really rough according to the high school aged volunteer behind the desk. I now have a countless supply of condoms supplied by both Sidney Borum and Planned Parenthood, all of which was for the taking by any child who wanted them. Again I will restate, that the conference was for teachers and students and there were easily children as young as 12 or 13 at the conference.

I am extremely troubled by what I learned at the GLSEN conference, and even more troubled to report that it was led largely by Department of Education employees and was supported by Commissioner Driscoll and the Department of Education, which is demonstrated by the attached letter to participants as well as the Department's endorsement of the conference by offering six Professional Development Activities hours for teachers attending the conference.

The specific areas in the law I am asking for you to investigate are the abrogation of Massachusetts General Laws, ch. 272, § 2, 4, and 28: Enticing away a person for prostitution or sexual intercourse; Inducing person under 18 to have sexual intercourse; and Matter harmful to minors, dissemination; possession; defenses, respectively.

If you have any further questions regarding my knowledge of what occurred in that most disturbing and child corrupting conference, please do not hesitate to contact me at the phone number on the first page of this letter.

I swear under oath and the pains and penalties of perjury that everything written within this letter, to be best of my knowledge and recollection, is true and factually accurate.

Sincerely,

Scott T. Whiteman

Peabody, Massachusetts



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## **Newton MA Teacher Out's Self to 1st Graders**

### **Superintendent, Mayor & Boston Globe Applaud**

On May 17, Newton MA first grade teacher David Gaita outed himself to his first grade class, and was supported by Newton Schools Superintendent Jeff Young and Mayor David Cohen. In stories that were overwhelmingly sympathetic to homosexuals, the Boston Globe, portrayed Gaita as the "victim", and the children as fortunate recipients of his "honesty".

The Globe reported that Schools Superintendent Jeff Young said "it was not a lesson about homosexuality, it was a discussion about families and partners, and the teacher's comments were made in the context of a classroom discussion," and that "This is not a story about sex, it is a story about human rights and respect for human differences.

D-u-h? Not to be outdone by this stunning defiance to logic and example of why the teaching profession has failed the children across the country, Democrat Mayor Cohen is reported to have said "I support how he handled it and the reaction of the administration."

**The school administration and city government have in essence stated that *there has been a defacto settlement of the morality issue regarding homosexuality in favor of homosexuals*, and that expression of "conservative" moralities (Christian, Orthodox Judaism & Islam) constitute "hate speech" (if not a crime) and will not be allowed in the schools.** ☸ T. Athanasius



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## **Berkshire Eagle Censors News About DOE/GLSEN Fistgate Assault**

by T. Athanasius

### **A Typical Example of How The Media Lies by Ommission**

Most lying is done by structuring the news. The most frequently used method is the careful exclusion of the truth: simply not printing it. A typical example from the Berkshire Eagle (Pittsfield, MA) is the *"Board of Ed acts to protect gay students"* lead story (4/26/00). The story would have you believe that first graders and above are experiencing a wave of homophobic terror that require all schools to create protective *"tolerance tinting"* machinery so as to brainwash kids into believing that sexual orientation is an unchangeable part of human nature, that it is morally neutral, a healthy life-style, that "gays" are in the same category as those deserving special civil-rights protection, and that throngs of kids are persecuted. Each of the beliefs are flat wrong. Not a wee bit wrong. Big-time-lie-in-your-teeth wrong. Hatefully wrong.

Strong words? Not really. Like Hitler, and other socialists, the Eagle uses the Big Lie routine so consistently that when you, the public, are first exposed to the truth, the truth seems outlandish. It seems unbelievable.

While the April 25, 2000 testimony of Scott Whiteman of the Parents Rights Coalition and others indicated the grotesque, degenerate activities of the MA Department of Ed bank-rolled national *Gay, Lesbian and Straight Education Network (GLSEN ) Project 10 East Teach Out!* conference at Tufts University 3/25/00, (see ["Affidavit Filed"](#)) not a word of Whiteman's affiliation nor his content was mentioned in the Berkshire Eagle article. Testimony providing vital information regarding the lethal life-style of "gays" was given ( see ["Homosexual Life-style & Practices"](#) , ["The Advocate Survey"](#) and [Short & Lethal Life-span.](#) ), information needed especially by parents and teachers. Not a word of testimony made it to even the Eagle's Siberia Page, the Page of Public Amnesia, where vague mentions provide the paper with cover for accusations of censorship and distortion.

Indeed, the Eagle failed to print any significant follow up about the actual charges that led to the firing of DOE employees. But it did print a two column puff piece glorifying a MA lesbian state senator in the paper's ongoing "We're just plain ol' folks" series of propaganda articles. In a classic exercise in propaganda, the Eagle printed the two column spread with the senator's picture and "victim" status at the top of the story. A small reference to those opposed to the continuation of public funding of the homosexual sex-ed / recruitment sessions was tagged to the end. This is done to provide "cover" for the paper when it's pro-homosexual bias is questioned, for the Eagle, like all propagandists, knows that the public seldom reads to the end of the story.

## Lethality Issue Censored

Given the "Lethality" charges against the "gay" life-style, **the paper is morally obligated** to investigate and present the facts. It's not as if the Eagle or Globe have not had the facts presented to them... multiple letters regarding the medical and scientific facts on the unhealthy "gay" life-style sent to the editor have never emerged from these New England PRAVDAs. And those that do are carefully edited to excise whatever meat was offered, with deletions designed to portray the most concise and benign writer as a ranting "homophobe". If someone said a behavior touted by the school as "normal", a behavior to be "tolerated", and then "affirmed", that that behavior took 30 years off the life of your child, do you think the local paper wouldn't have heard about this? Might they be a tad concerned? At least at the future downward sales portended by such a fact?

**This self-censorship is a "prior consent" to the Big Brother "*thought police*" state**, where the 1st Amendment will be a relic of freedom; piecemealed to "Gay" McCartyite oblivion by "compassionate" politicians borne into power by the politically correct mass media. We fail to remember that Hitler was applauded into power. C



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**Pope :  
Rome  
"Gay"  
March  
Insult to  
Christianity**

VATICAN  
CITY, JULY 9  
(ZENIT.org).-  
Christians  
must regard  
homosexuals  
with respect  
and sensitivity.  
However, the  
"Gay Pride"  
manifestation  
that paraded  
on the streets  
of Rome  
yesterday, was  
nothing less  
than an  
"affront"  
against the  
Jubilee. "On  
behalf of the



**Church of Rome I cannot but express the disappointment for the affront caused to the Great Jubilee of the Year 2000 and the offense to Christian values of a City that is so dear to the heart of Catholics throughout the world. The Church cannot silence truth, because it would diminish fidelity toward God the Creator and would not help to discern what is good from what is evil," the Pope said.**

**[Gore Rebukes Vatican](#)**



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## Al Gore Rebukes Vatican

**Picks tolerance of radical 'gay' rights over tolerance of Christianity. His letter to Italian 'gay' march leader praises Rome "World Gay Pride" event. She says : ""F--- you" to the Pope.**

On June 1, Catholic League president William Donohue wrote to vice president Al Gore asking him to support the Vatican's request that the World Gay Pride march either be postponed or moved to another location; Donohue enclosed a copy of his news release of June 1 quoting leaders of the event who said they chose Rome as the venue so they could offend the Vatican. On July 3, Gore faxed Donohue his reply. "As you know," Gore said, "I deeply respect the work of the Catholic League for Religious and Civil Rights *and all organizations that are committed to ridding our society of bias and prejudice.*"; He added, "this is one issue where I will be unable to help."

The critical part of Gore's letter was as follows: "But I believe that the larger issue is one of tolerance. Just as I will stand by you whenever you are working to fight intolerance on religious grounds, I also believe we need to be tolerant when it comes to sexual orientation as well." Donohue had a few things to say about Gore's letter: "My letter to the vice president was occasioned by the expressed intolerance of Roman Catholicism by the leaders of the World Gay Pride march, and he writes back saying 'the larger issue here is one of tolerance' for sexual orientation! This is precisely the kind of spin that is deeply insulting. So wedded is Gore to the politics of the radical gay agenda that he never bothered to comment on what Imma Battaglia, the principal organizer of the event, said of the pope; in the news release that accompanied my letter to Gore, Battaglia was quoted as saying 'F---you' to the pope. **"Gore's letter demonstrates how selective his commitment to tolerance really is. If only his professed interest in combating gay bashing were matched by his interest in combating Catholic bashing, then there would be no issue. But his letter to me speaks volumes about both his ethics and his politics, and on both counts he bombs with Catholics."**

## V. P. GORE BACKS ANTI-CATHOLIC GAY EVENT IN ROME

ROME (CWNews.com/LSN.ca) 4/12/00- Just weeks after having been criticized for not distancing himself from supporters who seek to oust the Vatican from the United Nations, US presidential hopeful Al Gore is embroiled in a controversy with critics calling him anti-Catholic.

Organizers of an international homosexual pride event to take place in Rome this year -- an event which **they** claim is a direct slap at the Catholic Church and the Jubilee Year celebrations -- said they have received a letter of endorsement from Gore. The event, World Pride 2000, plans to flood the city, which surrounds the Vatican, with hundreds of thousands of homosexual activists engaging in parody of the Church and overtly sexual displays. The Vatican had strenuously requested that Rome not allow the gay pride event, especially this year since millions of pilgrims are visiting Rome due to the Jubilee-year celebrations.

Rome's city government has allowed the gay pride week to take place from July 1 to 9 despite the Vatican pleas. Catholic commentators in Rome have called the homosexual initiative a calculated attack against the Church and an "anti-Jubilee." The pride parade's organizer in Rome, Imma Battaglia, president of the Mario Mieli gay center, swore at Pope John Paul II using the f-word in an interview with a homosexual newspaper. The paper, Toronto's NOW magazine, also quoted Battaglia as reading a letter of endorsement of World Pride 2000 signed by Gore. In the letter, Gore says he is "pleased to send greetings," and that her group is "building a good and just society on the bedrock principle of opportunity."

(Elizabeth Julian Potter, the official White House Liaison to homosexuals, confirmed to Culture Facts editor Peter LaBarbera that Gore had indeed endorsed the event "and so has the mayor of Rome." Gore's letter, is post-dated July 1, states, "While I regret that I am unable to join you, I want to offer my very best wishes for a successful event ...")

An Excerpt from **"Gay" Rights: A Proclamation By Clinton**

**In the midst of the 2000th Anniversary of Christianity, our degenerate president has chosen to ignore the Jubilee and glorify perversion. Likewise, in a truly anti-Christian spirit, Al Gore has sent a letter endorsing the Pro-homosexual rally due in Rome this July, as a spit-in-your-face to not just Catholics, but all Christians.**

## **BY THE PRESIDENT OF THE UNITED STATES OF AMERICA**

### **A PROCLAMATION: Gay and Lesbian Pride Month**

Gay and lesbian Americans have made important and lasting contributions to our Nation in every field of endeavor. Too often, however, gays and lesbians face prejudice and discrimination; too many have had to hide or deny their sexual orientation in order to keep their jobs or to live safely in their communities.

In recent years, we have made some progress righting these wrongs. Since the Stonewall uprising in New York City more than 30 years ago, the gay and lesbian rights movement has united gays and lesbians, their families and friends, and all those committed to justice and equality in a crusade to outlaw discriminatory laws and practices and to protect gays and lesbians from prejudice and persecution.

I am proud of the part that my Administration has played to achieve these goals. Today, more openly gay and lesbian individuals serve in senior posts throughout the Federal Government than during any other Administration. To build on our progress, in 1998 I issued an Executive Order to prohibit discrimination in the Federal civilian workforce based on sexual orientation, and my Administration continues to fight for the Employment Non-Discrimination Act, which would outlaw discrimination in the workplace based on sexual orientation.

Yet many challenges still lie before us. As we have learned >from recent tragedies, prejudice against gays and lesbians can still erupt into acts of hatred and violence. I continue to call upon the Congress to pass meaningful hate crimes legislation to strengthen the Department of Justice's ability to prosecute hate crimes committed due to the victim's sexual orientation.

With each passing year the American people become more receptive to diversity and more open to those who are different from themselves. Our Nation is at last realizing that gays and lesbians must no longer be "strangers among friends," as the civil rights pioneer David Mixner once noted. Rather, we must finally recognize these Americans for what they are: our colleagues and neighbors, daughters and sons, sisters and brothers, friends and partners.

This June, recognizing the joys and sorrows that the gay and lesbian movement

has witnessed and the work that remains to be done, we observe Gay and Lesbian Pride Month and celebrate the progress we have made in creating a society more inclusive and accepting of gays and lesbians. I hope that in this new millennium we will continue to break down the walls of fear and prejudice and work to build a bridge to understanding and tolerance, until gays and lesbians are afforded the same rights and responsibilities as all Americans.

NOW, THEREFORE, I, WILLIAM J. CLINTON, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim June 2000 as Gay and Lesbian Pride Month. I encourage all Americans to observe this month with appropriate programs, ceremonies, and activities that celebrate our diversity and recognize the gay and lesbian Americans whose many and varied contributions have enriched our national life.

IN WITNESS WHEREOF, I have hereunto set my hand this second day of June, in the year of our Lord two thousand, and of the Independence of the United States of America the two hundred and twenty-fourth.

WILLIAM J. CLINTON



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## **Berkshire Eagle Slams Christians, Jews & Moslems in Attack on Evil Boy Scouts**

*by T.Athanasius*

On the same day as it's whitewash piece on the MA Board of Ed meeting, 4/26/00, the Berkshire Eagle, carried another of it's irrational and condescending slams of the Boy Scouts. Citing the Scouts "repugnant rule barring gay men" and the exclusionary policy based on ***"groundless myths and stereotypes and on ancient prejudices"***, **an obvious reference to the traditional beliefs of the worlds major religions**, the Eagle left little to the imagination regarding the evils of the Boy Scouts.

***"Groundless myths"***? Since the Berkshire Eagle (New England Newspapers, Inc.), Boston Globe (NY Times, Inc.), et. al., know well the self-destructive behaviors ***admitted to by the militant "gays" in their own literature***, and documented in scientific, medical and police journals, one must ask "What myths?". Certainly, 28 year old Christopher Reardon, arrested 6/16/00, a Boy Scout volunteer (who slipped through the screen), day-camp director and teacher and, according to the Essex DA, sodomite molester of as many as 250 boys in Middleton, Topsfield and Danvers, Massachusetts, approaches the wire for fame, if not mythological homosexual heroism. Actor and Assistant Scoutmaster John Levendosky, 52, of Derry, PA, arrested 6/14/2000 for assaulting boys ([see Pg. 2](#)) may be the Eagle's idea a "merely" normal homosexual Boy Scout leader.

But, while recently convicted Javad Iqbal, of Pakistan, with over 100 slain boys to his record, ***is*** of mythological proportions, all three of the above lend no support for the Eagle's charge against the Boy Scouts. Any cop can tell of the "gay"-on-"gay" horror stories... the obscene mutilations, etc. For every pornography-driven Ted Bundy there are scores of Jeffery Dhalmers and Wayne Gacys preying on hundreds of innocent boys; for every Matthew Shepard there are a hundred like 10-year-old Jeffrey Curley (Boston) and 13-year-old Jesse Dirkhising (Arkansas), raped and murdered by pedophiles, and ignored by the media. Pedophile victims don't stack up as newsworthy, certainly not when they challenge the grinding propaganda of the "homosexual rights" movement.

***"Ancient prejudices"?*** Which prejudices? The Christian and Orthodox Jewish ones prohibiting sodomy? The one about not eating or rolling in human feces? Protecting children from sodomites? Urinating on each other? The one against bestiality? Or sadomasochism? Would the Eagle please let us know what aspect of homosexuality is natural? Perhaps the Eagle thinks that no sexual activity, no matter how sordid, unnatural or degenerate, is immoral? Recorded history shows the societal revulsion by, and rejection of, homosexuality based upon valid reasons. Good reasons. ***There is not a single viable culture that ever held homosexuality as a norm.*** In his book, ***"The American Sex Revolution,"*** Harvard sociologist Pitirim Sorokin reviewed the history of societies through the ages, and found that none survived after they ceased honoring and upholding the institution of marriage between a man and a woman.

More than enough data is available regarding the predation of sodomites upon the Scouts ( see **"Content Analysis of The Advocate"** pg. 4). **But the Eagle doesn't want to see it. More importantly, it doesn't want you to see it.** True to the emotion that drives the extreme left, the Eagle rants at the efforts of those protecting the boys from buggery. One has to wonder at the predilections of the editorial writers. Do they have a history of trying to gain access to the local clubs "where the boys are"?

In mindless lock-step with mainstream media and the extreme humanist ideology it serves, the Eagle despises the Judeo-Christian morality that provides the very framework of the creative society undergirding their well-being and tranquillity. **They despise the "ancient" morality of Christians and Jews that protects boys (and girls) from all sexual predators. Instead, they promote the *even more ancient* pagan morality replaced by the Jews and Christians. Disconnecting sexuality from procreation, they have become so spiritually stupid they cannot see the chaos and devastation they spread, including that within their lives or that of their children.**

They are the West's version of the Red Guards, moving with the mindless momentum of the stampede as they seek the destruction of everything "old", merely because it is old. Tradition is to be rejected and crushed. Shedding crocodile tears about "Children's Rights" they see children as so worthless that a mom staying home to rear them as civilized citizens is viewed as a crime against women. But, as Chesterton observed, *"Tradition refuses to submit to that arrogant oligarchy who merely happen to be walking around."* And we should not submit to the colossal arrogance of the extreme media in this country. And they are extreme. Extreme enough to hide the fact that your child could die living a savagely lethal life-style.

**Mass Media Disregards Medical Studies**



As one doctor noted," There is a different standard regarding the timeliness of medical literature. Although in [the news] profession, yesterday's news is yesterday's news, in the medical profession, a study done 50 years ago, if done within accepted scientific standards, is just as valid today as the day it was published. Anatomy, physiology, and human nature, the salient points of the articles ... quoted, do not significantly change within 1-2 decades.

The only thing that could be questioned ... is whether the behavior outlined still continues today. The most recent studies do conclude that these behaviors indeed persist and that they are more prevalent, not less. There was a decrease in unsafe sex in the mid to late eighties and the first year or two of the nineties, attributable to the "safe-sex" campaigns."

Those who advocate for so-called "homosexual rights" (which is oxymoronic: there is no such thing as "rights to aberrant behavior") should be made to see just what they are promoting, which is not a benign, normal, alternative to heterosexuality in any way, shape or form. Unnatural acts never fall into that category.

**The Berkshire Eagle, Boston Globe, and their ilk despise reason and enshrine emotion.** They are the most anti-intellectual crowd the West has ever seen. Red-necks with typewriters. They are so colossally stupid they are stunned by studies that suggest that boys and girls are different. They are so colossally stupid that they cannot see the criminality of placing women in combat. But that's what you get when you castrate a bull. Dull stupidity. It really doesn't matter whether they self-emascuate or acquiesce. But, one may safely surmise that the news and other mass media are mostly self mutilated. M-o-o-o... ☆

**"LOOK IT UP!" 254 "BOY WORDS" ( The Queens' Vernacular , a "dictionary to the gay underworld")**

by

Dr. Judith A. Reisman and Eunice Van Winkle Ray

In the debate about the Boy Scouts, homosexuals mean something very different from heterosexuals relying on Webster's dictionary. According to The Queens' Vernacular, Bruce Rodgers' authoritative homophile lexicon, "Boy Scout" and "boys" are defined in the following ways.

"Boy-scout queen: (sexually experimenting boy scouts who fear giving a response); one who pretends to snooze as he is fucked or su-ked off." (All ellipses are inserted by the author.)

Those debating whether homosexuals should be scout leaders should take a look at the dictionary to help decide whether or not homosexuals have an inordinate interest in young boys. Or is it really as gay rights leaders say--they just labor in young boys' best interests. Let's look it up and see if pederasts (men who sexually assault boys) comprise just a small cadre within the much larger male homosexual population.

As noted above, the dictionary we are talking about is not in your local library. There, molester may be the only word "straights" would think of for men who sexually assault boys. No I am talking about The Queens Vernacular (QV), which is advertised as, "[e]veryman's dictionary to the gay underworld," the "current language of a very large group of people who are members (part or full-time) of the homosexual community." In the QV there are 254 words for boys, most of these involve men sexually abusing boys.

Think about it. A dictionary has many words with subtle nuances for that which is important and fewer words for the obvious or trivial. Noah Webster collected 12,000 new words describing the governmental differences between America and Britain for his 1828 American Dictionary, which displaced Johnson's English dictionary. In The Queens Vernacular, anthropologist Bruce Rodgers also collected 12,000 words which describe the essential differences between "gays" and "straights". Yes Virginia, gays have a their own 12,000 word dictionary because "straight" language cannot describe their world. It is really that different.

But, is The Queens Vernacular an esoteric, unknown vocabulary? Here is what homophile leaders have to say. The 420 page, Long Road To Freedom: The Advocate History of the Gay and Lesbian Movement (1994) reports that:

The Queens' Vernacular firmly remains a form of homosexual slang "**To gay men...something of a secret code**" in a hostile culture. (Emphasis added)

Writing in his anthology of homosexual "dictionaries and glossaries," Wayne Dynes, Editor-in-Chief of the Encyclopedia of Homosexuality, notes that QV is the foremost gay lexicon, "reissued without change as Gaytalk." The Joys of Gay Sex authors Silverstein and White and Dennis Altman in The Homosexualization of America say amen to that!

Rodgers writes that his microcultural analysis required:

"years of interviews with hundreds of informants...revealing the common speech of a traditionally oppressed minority & It is a book about words & agreed-upon symbols for recognizing things and actions... We use words to give expression to our thoughts about our experience...The Queens' Vernacular demonstrates the imagination, subtlety, humor, self-pity and downright masochism with which gay people have forged the common language into a means of communicating their experience. "

These authors happened upon the QV while conducting research on Partner Solicitation Characteristics as a Reflection of Male Sexual Orientation (Judith Reisman and Charles Johnson, 1995). So what are some uniquely gay words for boys? Well remember this; boys are the largest--most important--thematic category in the QV/Gaytalk. Following is a small sample of the 254 "gay" words for boys, described as "chicken." Chicken is the primary QV term. It clearly implies that boys are for consumption. (All ellipses are inserted by the authors).

Chicken: a young recruit; any boy under the age of consent, heterosexual, fair of face and unfamiliar with homosexuality.

Freshly killed: [butchered] recently introduced to as\_fuc\_ing. "See how bowlegged that chicken walks--looks like he was freshly killed in the hayloft."

Pluck some feathers; rip off a drumstick; skin some chicken.

Head and heels: describing physical allurements, despite extreme youth, but too young or small to know what to do in bed: he must be helped by someone more experienced who will clasp the boy by his head and heels to lift him onto the co\_k.

Jail Tail: any boy below the age of consent with whom sex merits a stretch in the pen.

Egg: a male child too young to be sexually developed and therefore considered neuter. Syn: bibette; peepee meat; yo-yo. Related terms: egg-sucker-a cradle robber; man who likes very young boys. Syn: peepee lover... "Anything older than ten is over the hill to a peepee lover". &"[R]eady to crack open," said of a boy on the verge of puberty. Also see chicken.

Baby butch; boyish, adolescent lesbian &.Syn: camper; camp truck; dinky dyke; semi-diesel.

Cupcake: young girlish boy, though not necessarily gay &.cupcakes; small but rounded buttocks, most temptingly found on narrow hipped boys. Syn: English Muffins; hone rolls; hot cross buns; rounders. "Ask that kid with the rounders if he'd be interested in joining in an ancient Greek initiation rite."

Bait: attractive, young male in league with the police or criminal element to entrap homosexuals into performing an act of sex in a public place. "Be careful of that tearoom &there's usually some bait positioned around the throne-room."

Benny house bordello: featuring young boys for its homosexual customers. Syn: boy's smoking house; fag factory, flower house...tad (boy)...sugar loaf; a kept boy; sugar babe, talent; young attractive boys; talent scout person recruiting what he considers promising young boys

Peter Pan: 1. superboby; 2. Young hustler who charges an arm and leg for fu\_ing; 3. a winsome boy hired to act as bait to entrap prominent homosexuals, Syn: worm for the hook.

Poultry dealer: man who pimps boys to interested homosexuals, ex. pluck some feathers; to make love with a young boy, especially ana--y,

Syn: rip off a drumstick; skin some chicken (to force a boy to come across); chicken dinner, chicken looking chicken-little; pig meat; chicken feed; boy-eater, quail. [Also see] wagette, wag-little boy's penis.

Professional guest: kept boy who doesn't put out for his host; Syn: fresh fruit; freshly butchered; freshly killed; fresh meat; fresh one; fresh piece; fried chicken fuc-ing boy; gay lad; gay milk bar; half-boy; kept boy; rent boy; roundeye (if the lad is still a virgin, ana--y, he is called a kewpie doll); punk; gal-boy; girl-boy; green boy; kid; pussy boy; sex boy; youngster to be active in force-fuc\_ing; to emasculate another man figuratively, etc.; praising a young, little, firm body, "I did this hitchhiker I picked up--he sure was a cute, little, tight thing."

Sixteenager: young man who tries out homosexuality, see chicken. Syn: come-on boy; decoy[er]; fairy hawk...angel with a dirty face; babette; baby; baby buggy; baby butch; baby Crockett; baby discovers; baby paste; baggage-boy; bait; bait the hook &barbie dogs; young action; young enough to get under the gate ...youngster, &young stuff, youthos.

Youth Worker: beauty; precious; punkie; puppy fresh; rustler, butchered chicken; peach fuzz; peeper, fawn; lifesaver; missy; dinner; young stuff; sweet thing; fried chicken; peep-peep; tender, babette; fragile number &quail; brunster; queer pup; bud chit; token chicken fresh, etc.

Etc., etc., etc., for over a hundred more. This lingo is absent >from all normal national dictionaries for now. And, no Virginia, affectionate, non-sexual or helpful words for boys did not exist.

It is fair to say that Rodger's 12,000 word QV lexicon supports Webster's statement--that language grows among the common people, and that it is the common language which most accurately describes that groups beliefs, conduct, hopes,

legal and political aspirations.

In 1828, Webster explained his "new vocabulary directly reflected the American philosophy of government...[t]he Christian concept of individual liberty and property established under the Constitution." So too is Rodger's "new vocabulary directly related to the [homosexual] philosophy of government." In 254 words, this "traditionally oppressed minority" would legalize access to any age boys ("chickens") for sex.

So, the homosexual view of "life, individual liberty and property" is radically subversive of the document known as the Declaration of Independence. The QV should inform the debate on the Boy Scouts, Age of Consent, Affectional and Sexual Orientation and a wide array of "gay" programs which would eliminate the constraints of American law. As in "The UN Rights of the Child," sexual psychopathic zealots would have children become free agents, emancipated from their parents legal protections and controls. This was exactly what Alfred C. Kinsey, the father of the sexual and gay rights revolutions, planned to occur in the second half of the 20th century.

Let's come to terms in the debate. Look it up! Go get the homosexual dictionary and really learn what homosexual leaders--including legislators, judges, prosecuting attorneys--mean when they use their 12,000 word "secret code" among themselves. The real "gay" language exposes the well-hidden, vulnerable underbelly of the homosexual political agenda. As parents rights to rear and protect their children are destroyed to make room for more and more homosexual "civil rights," these sexual revolutionaries celebrate, making their way, classroom by classroom, toward legal access to all our children.

Hey, don't blame us, we just read the dictionary.

Judith Reisman is the author of Kinsey, Crimes & Consequences (1998, 2000) and Eunice Van Winkle Ray is the founder of RSVPAmerica



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## More Recent Defenses of Pedophilia

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Harris Mirkin recently wrote a lead article in the Journal of Homosexuality entitled "The Pattern of Sexual Politics: Feminism, Homosexuality and Pedophilia." Using social-constructionist theory, he argues that the concept of child molestation is a "culture- and class-specific creation" which can and should be changed.

He likens the battle for the legalization of pedophilia to the battles for women's rights, homosexual rights, and even the civil rights of blacks.

He sees the hoped-for shift as taking place in two stages. During the first stage, the opponents of pedophilia control the debate by insisting that the issue is non-negotiable--while using psychological and moral categories to silence all discussion.

But in the second stage, Mirkin says, the discussion must move on to such issues as the "right" of children to have and enjoy sex.

**If this paradigm shift could be accomplished, the issue would move from the moral to the political arena, and therefore become open to negotiation. For example, rather than decrying sexual abuse, lawmakers would be forced to argue about when and under what conditions adult/child sex could be accepted. Once the issues becomes "discussible," it would only be a matter of time before the public would begin to view pedophilia as another sexual orientation, and not a choice for the pedophile.**

The response to the APA article shows that for the present, social opposition to pedophilia continues to be strong. Finkelhor's response to Bauserman, which was included in Male Intergenerational Intimacy, explains why:

"Some types of social relationships violate deeply held values and principles in our culture about equality and self-determination. Sex between adults and children is one of them. Evidence that certain children have positive experiences does not challenge these values, which have deep roots in our worldview."

To pedophile advocates, any discussion of the benefits of child-adult sex is a victory. The APA

should have understood this, should have known about Bauserman's connections, and should have been well aware of--and vocally resistant to--the growing movement to legalize pedophilia.

#### Endnote

Mirkin, Harris, "The Pattern of Sexual Politics: Feminism, Homosexuality and Pedophilia," Journal of Homosexuality vol. 37(2), 1999, p. 1-24.

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NARTH

## **What the APA Should Have Known**

By Joseph Nicolosi, Ph.D. and Dale O'Leary

Deconstructionists argue that distinctions between the genders are arbitrary and political. Now, the same argument is being advanced by man-boy love advocates about the distinction between the generations.

An article published last summer in the American Psychological Association's Psychological Bulletin has drawn a recent firestorm of criticism. Talk show hosts and congressmen are calling for investigations. The outrage has focused on the authors' conclusion, based on their analysis of child-molestation studies, that "the negative effects [of sexual abuse] were neither pervasive nor typically intense."

The article was entitled "A Meta-analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples."

APA spokeswoman Rhea Faberman defended publication of the article as part of the scientific work of the organization, saying, "We try to create a lot of dialogue." She labeled "ridiculous" the claim of radio talk-show host Dr. Laura Schlessinger that publication of the article and the attempt to normalize pedophilia were in any way related.

Contrary to Ms. Faberman's assertion, however:

1. There is a real and growing movement to legitimize and also legalize sexual relations between boys aged 10 to 16 and adult males; 2. Robert Bauserman, one of the authors of the article, has associated himself with the pedophilia movement through a previous article; 3. The movement's strategy is to promote the "objective" study of child/adult sex, free of moral considerations; 4. The APA should have known this before they published the article. Those who are interested in legalizing sexual relations between adults and children want to change the parameters of the discussion from the "absolutist" moral position, to the "relative" position that it can sometimes be beneficial. The A.P.A. article furthered exactly this position.

Deconstructionists have argued--with some success--that distinctions between the genders are arbitrary and politically motivated. Now, the same argument is being advanced about the distinction between the generations.

In a recent lead article of the Journal of Homosexuality (1), for example, Harris Mirkin says the "sexually privileged" have disadvantaged the pedophile through sheer political force in the same way that blacks were disadvantaged by whites before the civil-rights movement.

**The Movement to Legitimize Pedophilia**



In 1981, Dr. Theo Sandfort, co-director of the research program of the Department of Gay and Lesbian Studies at the University of Utrecht, Netherlands, interviewed 25 boys aged 10 to 16 who were currently involved in sexual relationships with adult men. The interviews took place in the homes of the men.

According to Sandfort, "For virtually all the boys ... the sexual contact itself was experienced positively..." Could an adult-child sexual contact, then, truly be called positive for the child? Based on the research presented, Sandfort answered that question in the affirmative.

The study was severely criticized by experts in the field of child sexual abuse. Dr. David Mrazek, co-editor of *Sexually Abused Children and Their Families*, attacked the Sandfort research as unethical, saying:

"In this study, the researchers joined with members of the National Pedophile Workshop to 'study' the boys who were the sexual 'partners' of its members ... there is no evidence that human subject safeguards were a paramount concern. However, there is ample evidence that the study was politically motivated to 'reform' legislation. "These researchers knowingly colluded with the perpetuation of secret illegal activity ... In the majority of cases, these boys' parents were unaware of these sexual activities with adult men, and the researchers contributed to this deception by their action." Child sexual-abuse expert Dr. David Finkelhor also criticized the Sandfort research, pointing to the numerous studies which show adult-child sexual contact as a predictor of later depression, suicidal behavior, dissociative disorders, alcohol and drug abuse, and sexual problems.

Dr. Finkelhor strongly defended laws against child/adult sex, saying that many of those now-grown children are very active in lobbying for such protection.

In 1990, the campaign to legalize man-boy sex was furthered by the publication of a two-issue special of the *Journal on Homosexuality*, reissued as *Male Intergenerational Intimacy: Historical, Socio-Psychological, and Legal Perspectives*.

This volume provided devastating information on the way psychologically immature pedophile men use vulnerable boys who are starved for adult nurturance and protection.

In the forward, Gunter Schmidt decries discrimination against and persecution of pedophiles, and describes "successful pedophile relationships which help and encourage the child, even though the child often agrees to sex while really seeking comfort and affection. These are often emotionally deprived, deeply lonely, socially isolated children who seek, as it were, a refuge in an adult's love and for whom, because of their misery, see it as a stroke of luck to have found such an 'enormously nurturant relationship'." There is another **deeply disturbing article in the volume**, revealingly titled, "The Main Thing is Being Wanted: Some Case Studies on Adult Sexual Experiences with Children." In it, pedophiles reveal their need to find a child who will satisfy their desire for uncritical affirmation and a lost youth. One of the men justifies his activity as a search for love, and complains that: "Although I've had physical relationships with probably, I don't know, maybe a hundred or more boys over the years, I can only point to four or five true relationships over that time."

The volume also contains an introductory article which decries society's anti-pedophile sentiment. The authors complain about the difficulty studying man-boy relationships in "an objective way," and they hope the social sciences will adopt a broader approach which could lead to understanding of the "diversity and possible benefits of intergenerational intimacy."

### **Bauserman Defends Sandfort's Research**

The same volume contains an article by Robert Bauserman-co-author of the A.P.A. study--which complains that objective research is impossible in a social climate that condemns man-boy sexual relationships. Bauserman decries the prevailing ideology that labels all boys as "victims" and all adult pedophiles as "perpetrators." He attacks researchers Mzarek and Finkelhor as being driven by a "particular set of beliefs about adult-juvenile sex." Bauserman looks for a new "scientific objectivity," with the explicit call for research that will challenge the social-moral taboo against adult/child sex. The meta-analysis which he co-authored, and which the American Psychological Association published, can be seen as Bauserman's follow-up to his Journal of Homosexuality article.

**More Recent Defenses of Pedophilia** Harris Mirkin recently wrote a lead article in the Journal of Homosexuality entitled "The Pattern of Sexual Politics: Feminism, Homosexuality and Pedophilia." Using social-constructionist theory, he argues that the concept of child molestation is a "culture- and class-specific creation" which can and should be changed.

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Endnote

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## Another Homosexual Scoutmaster

### Assaults Boy Scouts

The The Tribune-Review(PA) reported **6/14/2000** that actor John Levendosky, 52, of Derry, PA, was charged with corruption of minors, simple assault, endangering the welfare of children and related charges and placed in prison in lieu of \$25,000 bond. He was immediately suspended from his position as assistant Scoutmaster.

State police said Levendosky used a camping trip in Fairfield Township as a way to get the three boys to strip naked, spank each other and cavort about in various stages of dress. **He told authorities he planned the weekend because he has always been fascinated by bondage and servitude**, and bound and blindfolded the boys at various times.

Levendosky bound each boy's hands together with rope and blindfolded each with an Ace bandage. He then tied each boy to a separate tree, suspending them by their hands. **He used a folding knife to carve the letter "T" into each boy's chest**, at one point causing one of the boys to moan, "I can't take this anymore." Troopers found quantities of pornographic materials in his home.



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## **HOMOSEXUALS & THE YOUNG**

Society has agreed that ethnic status and special protections should not be awarded to child molesters. Child molestation is regarded in every state as a criminal offense. Yet it is common knowledge that homosexuals are notorious practitioners of sex with minors. The Gay Report (Summit Books, 1979, p. 275), a survey of homosexual attitudes and behavior by Jay and Young, two homosexual researchers, revealed that 73% of homosexuals surveyed had at some time had sex with boys 16 years of age or younger.

J.C. Coleman, in *Abnormal Psychology and Modern Life* (1964) lists early homosexual experience as the main cause of homosexuality. He found that more than 50% of adult homosexuals had been seduced by older homosexuals before the age of 14.

In a national random survey of 4,340 adults, 96% of heterosexual males and 97% of normal females reported that their first sexual experience was heterosexual. 85% of homosexuals and 29% of lesbians reported their first sexual experience as bisexual or homosexual (Nebraska Medical Journal, August, 1985).

A survey in the British journal of Sexual Medicine (April 1987) reported the mean age of homosexuals' first sexual encounters with other males as 15 years and one month. Crime statistics reveal that about 31% of children younger than 13 who claim to have been molested by men were homosexually assaulted ("Child Molestation and Homosexuality," Institute for the Scientific Investigation of Sexuality, 1987. See also Psychological Reports, 1986, #58, pp. 327 - 337, which reveals that homosexuals, [while representing perhaps 2% of the population] perpetrate more than one third of all reported child molestations.)

**Boy Scouts Under Constant Attack**

A nationwide investigation of child molestation in the Boy Scouts of America (see Insight magazine, June 17, 1991) reported 1,151 complaints by Boy Scouts of abuse by Scout leaders in the past 19 years, in all 50 States and the District of Columbia. This makes, the article stated, "sex abuse more common in Scouting than accidental deaths and serious injuries ... In that time, at least 416 men have been arrested or banned from Scouting for molesting boys in their care." The Boy Scouts have spent literally millions of dollars in litigation related to this abuse.

Knowing that between one fourth and one third of child molestations involve man - boy contact, homosexual extremists are now conveniently attempting to claim that male molesters of boys should not be considered homosexuals. However, a recent Canadian study of male child molesters revealed the following: (1) 30% of the offenders studied admitted to having engaged in homosexual acts with adults; and (2) 91% of molesters of non - familial boys admitted to no lifetime sexual contact other than homosexual - i.e., their sexual orientation was clearly homosexual (Marshall, W.L., et. al., "Early onset and deviant sexuality in child molesters," Journal of Interpersonal Violence, 1991,6,323 - 336).

**Among homosexual activists themselves, a heated debate rages over whether the homosexual community should include among their ranks homosexuals who have sex with the young. In a typical editorial favoring inclusion that appeared recently in the homosexual newspaper Bay Area Reporter (Feb 13, 1992, p. 6), one Bradley Rose said:**

***..... What is a pedophile? A pedophile is not a rapist or a murderer, or a devil, but a person who loves ... As a gay child, I would have welcomed sexual relations with males, of adult age as well as my own ...***

***Gay liberation is stuck in backwaters as long as gay children are denied their sexuality and as long as parents are allowed to push their gay children into the roles of hetero adults ... Most of the heteros just don't know how to give gay affirming support to their children (the homosexual ones as well as the non - gay ones). Let's give them a hand.***

Similarly, support for "gay men who love boys" is found in an editorial in the San Francisco Sentinel, another homosexual newspaper. In fact the editorial states that **"the love between men and boys is at the foundation of homosexuality"** ("No Place for Homo Homophobia," March 26, 1992). .✿

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## **Holocaust Survivor: Molested by Homosexual Guards**

**Founder of Boston Holocaust Museum spent five years in Nazi camps**

**(from the Massachusetts News, [www.massnews.com](http://www.massnews.com) )**

It's commonly accepted that Hitler targeted homosexuals for extermination just as he did the Jews.

"Not so," says Stephan Ross, the Newton resident who is the founder of the Holocaust Museum in Boston.

And he should know. Ross was there. He lived, and almost died, in Nazi prison camps from the age of 9 to 14.

And while the abuse of the Nazis took many forms, he says he was sexually molested more than once by homosexual Nazi prison guards. He knew it was also going on with other prisoners, "although I didn't go looking for it."

He estimates that about 20 percent of those guarding Jewish prisoners were homosexual. And he says that Hitler may have taken a public stance against homosexuals, but he believes that stance was simply a device to round up Catholic priests or others Hitler wanted to remove from society.

"All they [those accused of being homosexual] had to do to get out [of the camp] was to sign a paper to say that they had been rehabilitated and wouldn't do it [engage in homosexual activity] anymore," he says. "They were allowed to go back to their families. "They were not targeted to die. Not like we were."

Now 68 and living in Newton, Ross is retired after a successful career. He says he attended three universities and became a licensed psychologist. His son, Michael Ross, was recently elected a city councilor in Boston.

He tells of horrors in the Nazi camps that range from hiding in the filth of outhouses to being hanged until he was almost dead for eating a piece of a potato he was peeling. And while he has tried for decades to forget, he says he is "still suffering, still living in pain. I still can't get it off my back."

Ross' sexual abuse came at the hands of a guard who intercepted him as he was going from the barracks one early morning to get water.

"We lived 1,800 to a barracks and 10 to a section," he says. We just laid on boards, and didn't cover ourselves with anything. We smelled horribly and lice were sucking the blood out of us.

"But they woke us in the mornings at about 4 a.m., and we would run to try to get a little water. A guard caught me one morning and made me 'do his d---.' I threw up. I couldn't handle it. To this day I'm very angry about it.

"Other times they would beat you and then make you do that [perform oral sex]."

Ross says he knows there have been books written on the topic. "I haven't seen them. I can only tell you what I saw," he says.

"But don't underestimate my knowledge just because I was a little kid at the time. I was very inquisitive, and I understood what was going on. I was able to watch the guards and even the commandant. I walked behind other people's beds, and I knew what was happening."

Ross says he is most furious about those who he says are trying to twist or deny the reality of what happened in the camps.

"How can I tell civilized people who have not gone through this? How can I speak the truth, when the truth is unspeakable?"

"You have these hysterical scholars who have ridiculed us. They come out of the silver-spoon world and talk about us murdering each other. What do they know about having a gun at your head?"

Ross says he has nothing against homosexuals in general. "I'm trying to build a foundation for tolerance for all people," he says. "I'm not really interested in aligning myself [against homosexuals]."

"But I don't consider their agenda to be normal, and I'm not pleased with this. I just look at them and think there has to be some kind of connection with how they were brought up."

"I really don't want to study or learn about it, I just don't want to have anything to do with it."





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## **Is This Diversity, Or Tragedy? Children as Victims of their Parents' Choices**

By Dale O'Leary

### **Buying Mother**

A child was created by surrogate motherhood for two homosexual men who had decided they wanted to have a family. "Daddy" and his partner Don, twenty years younger, had arranged an artificial insemination with a woman who agreed to relinquish her parental rights in exchange for health care and financial compensation.

Researcher Barbara Eisold describes some of the child's trauma in an article entitled "Recreating Mother." (1).

Lacking a mother of his own, the child, Nick, was cared for by a hired nanny. He began attending school when he was only two. When he was 2 1/2, the nanny was abruptly fired and replaced. The replacement was also fired, and a third nanny hired. Then the men adopted a second child.

At age 4 1/2, Nick began acting out and was sent to a female child psychologist—the fifth mother-substitute hired by his fathers. Nick lived in a world where "mommies" were hired and fired, so he fantasized about buying a new mother.

The therapist described his desperate struggle to understand family relationships. "Nick was often beside himself with anxiety. He wanted desperately to be liked by other children and by [his teacher]. He had trouble waiting, and was not certain about what would make him likable."

### **The Evidence: Mother-Hunger May Be Innate**

Eisold asks: "How do we explain why this child, the son of a male couple, seemed to need to construct a woman – "Mother" – with whom he could play the role of a loving boy/man? How did such an idea enter his mind? What inspired his intensity on the subject?"

And she wondered how the boy's psychological construction of the missing, longed-for mother affected his gender-identity development.

Eisold sees some normal, programmed developmental forces at work in a boy who has no mother: if he has none, he will need to make one. This must be part of what it means to be human: children need both mothers and fathers.

Mother-Hunger is Seen by Deconstructionists as "Gender Bias" Created by Society . But her article is critiqued in the same journal by Karen Saakvitne (2), who insists Eisold is applying cultural biases about gender, sexual orientation, attachment, and separation to this child's longing for a mother. Saakvitne sees the child's need for a mother, and his need to make sense of the world he has been forced to live in, as something imposed on him by a society filled with mere assumptions and biases about gender. She faults Eisold for accepting those biases.

Although the social-constructionist sees gender as something created by society, a great body of evidence reveals that children do best in homes with both mothers and fathers. Such exposure helps the child to fully develop his own sexual identity and to relate to persons of both sexes in the real world. New research on the way in which the brain functions makes clear that this need for a close relationship with persons of both sexes is not a mere social preference, but a response to the biological imperative (3).

### **Mom and Dad Are Not Interchangeable**

Henry Biller has studied parent-child interaction and compared his findings with other work in the field (4). He says:

Differences between the mother and father can be very stimulating to the infant, even those that might appear quite superficial to the adult. Even if the father and mother behave in generally similar ways, they provide contrasting images for the infant. The father is usually larger than the mother, his voice is deeper, his clothes are not the same, and he moves and reacts differently...The infant also learns that different people can be expected to fulfill different needs. For example, the infant may prefer the mother when hungry or tired, and the father when seeking stimulation of more active play. The infant who receives verbal as well as physical stimulation from both mother and father profits from the experience...Mothers and fathers, in addition to having distinctive sounding voices, have different verbal styles when communicating to infants and children as well as to other adults. Such differences provide the infant with an important source of stimulation and learning (p. 12). Because some of my initial findings suggested that father absence during the first few years of life might inhibit certain aspects of the child's development, I began to observe more closely parent-infant relationships in various types of two-parent families. I discovered that when they are involved with infants, fathers tend to be more physically active with them than mothers are, playing more vigorously. This seems to be not only because fathers may be less concerned with their children's fragility, especially if they have sons, but also because they themselves have more of a need for physically stimulating activities (p. 12). It was also apparent that infants with involved fathers formed strong paternal attachments—and were usually at a developmental advantage, compared to those who had close relationships only with their mothers... Involved fathers are more likely to stimulate the infant to explore and investigate new objects, whereas mothers tend to engage their infants in relatively

prestructured and predictable activities (p. 13). In the second year of life, the boys began to demonstrate more interest in interaction with their fathers, although the girls did not display any consistent preferences. In fact, by the end of the second year, all except one of the boys seemed to have a stronger paternal than maternal attachment [emphasis added]...(p. 14). Infants who have two positively involved parents tend to be more curious and eager to explore than those who do not have a close relationship with their fathers... Well-fathered infants are more secure and trusting in branching out in their explorations, and they may be somewhat more advanced in crawling, climbing and manipulating objects (p. 15). Advocates of gay marriage and adoption have admitted that it may be better for a child to have two parents than one, but argue that the sex of the two parents is irrelevant—two men or two women, they say, are just as good (or better) than opposite-sexed parents. But Biller discusses research which appears to refute that claim, in which teenage unwed mothers were studied:

Developmental psychology researcher Norma Radin and her colleagues (Radin, Oyserman, and Benn, 1991) have collected especially provocative evidence concerning the special significance of paternal involvement for infants and toddlers. They studied grandparent/grandchild relationships in predominantly working-class households in which adolescent unwed mothers were living with one or both of their parents. Overall, young children who had positively involved grandfathers displayed more competent behavior than those with relatively uninvolved grandfathers or absent grandfathers. Although other researchers have sometimes noted the contribution of the grandmother to the development of the child living in a single-mother family, Radin reported no clear-cut impact, suggesting a redundancy between the two forms of maternal influence [italics added]. On the other hand, the grandfather's nurturance seemed to contribute in several ways to the young child's adaptability. His observed nurturance was associated with infants being more responsive to maternal requests, and with the cognitive competence of two-year-olds. Furthermore, relatively high grandfather involvement in child care was related to observations of less fear, anger and distress being displayed by one-year-olds, especially boys (Biller 1993).

Removed from their fathers, it seems evident that children suffer. Although some of that suffering will be observed by researchers in childhood, we might speculate that more suffering will be seen in an interior sense of loss that will hamper the person's ability to form secure and intimate attachments in adulthood.

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## **Culture of Death Watch : An excerpt from "Pedophilia and Sex Education"**

by Eugene Narrett, FRC

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"These filmstrips were not designed to be exploitive," insisted the Rev. Roberta Nelson, a Unitarian Universalist minister from **Concord, Massachusetts**, on Public Eye (10/08/97). "They were not designed to be erotic. They were designed to answer young people's questions." Young people (ages 12 and 13) who did not have questions, or urges, before seeing Rev. Roberta's films were likely to have them afterward, for the material included graphic depictions of gay and lesbian lovemaking, auto-erotic techniques and transvestitism.

As CBS host Bryant Gumbel noted, Rev. Nelson "has been involved with church sex education for some time," for 25 years, in fact. "I've trained teachers, I've taught kids," she said, "and the overwhelming response in our churches has been one of gratitude and appreciation for the open, honest conversation we allow." In the 1990s, intercourse and conversation have regained their explicitly sexual connotation, in the name of educating and protecting children, in public schools and churches alike.

"Sex happens," said one single mother who indicated she supported the "conversation" in principle, though not all the details. When

mother and psychologist, the quintessential modern person, has become another "liberal who had been mugged by reality." But what of the urges and fears bequeathed to the children? Their lives will become the stuff of daily horror films that rot unseen in the sewer this culture has become.

Although the children who were betrayed by their parents (or parent) into this labyrinth were readily exposed to the materials, concerned parents in Concord found them difficult to review. When they requested to see the texts and films, they repeatedly were rebuffed by the suddenly chaste Unitarians. "Was there any picture that stuck with you," the interviewer asked one of the kids. "Yeah," she replied, hesitantly, "the man licking his semen." Lick your own, why not lick someone else's, the message would seem to be. Whatever you do, don't discriminate. Church leader Van Loon said AYS "was the best thing for his son." Where are the child abuse zealots when stories like this break? The Unitarians' Sex Ed program has been used in 300 churches nationally since 1972, and parents have been struggling, futilely, since then to keep it from children. This battle is familiar, and the U-U's materials have their roots in the SIECUS-Planned Parenthood-Kinsey triangle which

does it happen? "Usually two, three months before they go to high school," commented another soccer mom giving her view of youth sex today. One wonders what is taught, and not taught, in such homes, and how much of the "teaching" is delegated to TV. "We're giving them information so they don't get themselves in trouble," say parents supportive of the sex ed curriculum, seeming to assume that footage of adolescent cross dressing and sodomy will keep them out of trouble. Church leader Eric Van Loon stated, "I think this program has brought tremendous good for a huge number of kids."

Parents were invited to enter their adolescents in the AYS ("About Your Sexuality") program by signing of on a permission slip that blandly stated, "the kids will see contemporary media images." "What would you make of that!" demanded one parent, outraged after the fact, a day late and more than a dollar short. This single

since 1948 has knocked this country off its moorings.

Part of Kinsey's teaching extolled the normality and frequency of sex between adults and children. Kinsey's researchers, after all, claimed that little children, even two month old infants were capable of multiple orgasms, although he acknowledged that "children will make violent attempts to avoid climax [sic], although they derive definite pleasure from the situation." If society did not "make so much of [pedophilia]," Kinsey felt, "children would not be harmed." Details of Kinsey's obsessions and methods have been discussed here previously, in comment on a new biography, Kinsey: A Public/Private Life (James Jones, 1997) [reviewed in this issue]. The point here is that his propaganda, as assimilated to the social engineering of the ruling elites, is bearing violent fruits of erotic perversion. ★



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## Child Molestation & Homosexuality

By Paul Cameron, Ph.D.

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### Summary

Not only is the gay rights movement upfront in its desire to legitimize sex with children, but whether indexed by population reports of molestation, pedophile convictions, or teacher-pupil assaults, **there is a strong, disproportionate association between child molestation and homosexuality**. Ann Landers claim that homosexuals molest children at no higher a rate than heterosexuals do is untrue. The assertion by gay leaders and the **American Psychological Association** that a homosexual is less likely than a heterosexual to molest children is patently false.

Ann Landers (1) says the statement "Homosexuals are more inclined to molest children sexually than heterosexuals" is false. The American Psychological Association has sponsored a work that asserts: "Recognized researchers in the field on child abuse,... almost unanimously concur that homosexual people are actually less likely to approach children sexually." (2)

Why is it, then, that we read about sex between boys and men in every newspaper? Does it merely reflect sensationalist journalism? We know that heterosexual molestation also occurs. But since there are so many more heterosexuals than homosexuals, which kind of child molestation, homosexual or heterosexual, is proportionately more

Likewise, between a fifth and a third of those who have been caught and/or convicted practiced homosexuality. Finally, a fifth to a third of surveyed gays admitted to child molestation. All-in-all, a rather consistent story.

### Teacher-Pupil Sexual Interaction

Nowadays parents are labeled bigots for fearing that homosexual teachers might molest their children. But if homosexuals are more apt to molest children and are in a position to take advantage of them, this fear makes sense. Indeed, accounts of disproportionate homosexual teacher molestation appear throughout the scientific literature.

The original U.S. Kinsey study reported that



common?

### **The Scientific Evidence**

Three kinds of scientific evidence point to the proportion of homosexual molestation: 1) survey reports of molestation in the general population, 2) surveys of those caught and convicted of molestation, and 3) what homosexuals themselves have reported. These three lines of evidence suggest that the 1%-to-3% (of adults who practice homosexuality (3) account for between a fifth and a third of all child molestation.

#### **Reports of Molestation by the General Population**

In 1983, a probability survey of the sexual experiences of 4,340 adults in 5 U.S. cities found that about 3% of men and 7% of women reported sexual involvement with a man before the age of 134 (i.e., 30% was homosexual).

In 1983- (4), a random survey of 3,132 adults in Los Angeles found that 3.8% of men and 6.8% of women said that they had been sexually assaulted in childhood. Since 93% of the assailants were male, and only 1% of girls had been assaulted by females, about 35% of the assaults were homosexual. (5)

The Los Angeles Times (6) surveyed 2,628 adults across the U.S. in 1985. 27% of the women and 16% of the men claimed to have been sexually molested. Since 7% of the molestations of girls and 93% of the molestations of boys were by adults of the same sex, about 4 of every 10 molestations in this survey were homosexual.

In a random survey of British 15-to-19 yr

4% of the noncriminal white gays and 7% of the noncriminal white lesbians reported that they had their first homosexual experience with a teacher or other caretaker. None of the heterosexuals were recorded as having a teacher as their first sex partner. (18)

In England, Schofield reported that at least 2 of his 150 homosexuals had their first homosexual experience with a teacher and an additional 2 reported that their first homosexual contact with an adult was with a teacher. One of the 50 men in his comparison group had also been seduced by a homosexual teacher, while none of the men interviewed claimed involvement with a heterosexual teacher. (23)

In the 1978 McCall s magazine study of 1,400 principals, (24) 7% reported complaints about homosexual contact between teachers and pupils and 13% reported complaints about heterosexual contact between teachers and pupils (i.e., 35% of complaints were homosexual). 2% "knew of instances in which teachers discussed their homosexuality in class."

Of 400 consecutive Australian (25) cases of molestation, 7 boys and 4 girls were assaulted by male teachers. Thus 64% of those assaults were homosexual.

In 1987, Dr. Stephen Rubin, associate professor of psychology at Whitman College, conducted a 10 state survey (26) and found 199 sexual abuse cases involving teachers. 122 male teachers had abused female pupils and 14 female teachers had abused male students. In 59 cases, however, male teachers had abused male pupils and in 4 cases female teachers had abused female students (overall 32% were homosexual).

A 1983 survey asked 4,340 adults to report



olds, 35% of the boys and 9% of the girls claimed to have been approached for sex by adult homosexuals and 2% of the boys and 1% of the girls admitted to succumbing. (7)

In science, a review of the professional literature published in a refereed scientific journal is considered to be an accurate summary of the current state of knowledge. The latest such review was published in 1985. (8) It concluded that homosexual acts were involved in 25% to 40% of the cases of child molestation recorded in the scientific and forensic literature.

### **Surveys of Those Convicted**

Drs Freund and Heasman (9) of the Clarke Institute of Psychiatry in Toronto reviewed two sizeable studies and calculated that 34% and 32% of the offenders against children were homosexual. In cases they had personally handled, homosexuals accounted for 36% of their 457 pedophiles.

Dr. Adrian Copeland, a psychiatrist who works with sexual offenders at the Peters Institute in Philadelphia, said (10) that, from his experience, pedophiles tend to be homosexual and "40% to 45%" of child molesters have had "significant homosexual experiences."

Dr. C. H. McGaghy (11) estimated that "homosexual offenders probably constitute about half of molesters who work with children." Other studies are similar:

Of the approximately 100 child molesters in 1991 at the Massachusetts Treatment Center for Sexually Dangerous Persons, a third were heterosexual, a third bisexual and a third homosexual in orientation. (12)

A state-wide survey of 161 Vermont

on any sexual advances and any physical sexual contact by elementary and secondary teachers (4% of those who were teachers in the survey claimed to be bisexual or homosexual).<sup>4</sup> 29% of the advances by elementary and 16% of the advances by secondary school teachers were homosexual. In addition, 1 of 4 (25%) reports of actual sexual contact with an elementary school teacher were homosexual. In high school, 8 (22%) of 37 contacts between teacher and pupil were homosexual. 18% reported having had a homosexual teacher (8% of those over the age of 55 vs 25% of those under 26). Of those reporting a homosexual teacher, 6% said that the teacher influenced them to try homosexuality and 13% of the men and 4% of the women said that the teacher made sexual advances toward them.

### **Summary**

Whether examining surveys of the general populace or counts of those caught, homosexual teachers are disproportionately apt to become sexually involved with children.

### **Proportionality: The Key**

Study after nationwide study (3) has yielded estimates of male homosexuality that range between 1% and 3%. The proportion of lesbians in these studies is almost always lower, usually about half that of gays. So, overall, perhaps 2% of adults regularly indulge in homosexuality. Yet they account for between 20% to 40% of all molestations of children.

Child molestation is not to be taken lightly. Officials at a facility which serves about 1,500 runaway youngsters each year estimate that about half of the boys have been homosexually abused and 90% of the

adolescents who committed sex offenses in 1984 found that 35 (22%) were homosexual. (13)

Of the 91 molesters of non-related children at Canada's Kingston Sexual Behaviour Clinic from 1978-1984, 38 (42%) engaged in homosexuality. (14)

Of 52 child molesters in Ottawa from 1983 to 1

In England for 1973, 802 persons (8 females) were convicted of indecent assault on a male, and 3,006 (6 of them female) were convicted of indecent assault on a female (i.e., 21% were homosexual). 88% of male and about 70% of female victims were under age sixteen. (16)

Because of this pattern, Judge J. T. Rees concluded that "the male homosexual naturally seeks the company of the male adolescent, or of the young male adult, in preference to that of the fully-grown man. [In 1947] 986 persons were convicted of homosexual and unnatural offences. Of those, 257 were indictable offences involving 402 male victims.... The great majority of [whom]... were under the age of 16. Only 11%... were over 21."

"[T]he problem of male homosexuality is in essence the problem of the corruption of youth by itself [i.e., by other boys] and by its elders. [And thereby]... the creation... of new addicts ready to corrupt a still further generation of young men and boys in the future." (17)

### **What Homosexuals Admit**

The 1948 Kinsey survey found that 37% of the gays and 2% of the lesbians admitted to sexual relations with under-17-yr-olds, and

girls heterosexually assaulted. (27) Investigation of those suffering severe chronic mental illness implicates child molestation as a primary cause (45% of Bigras et al s (28) patients were homosexually abused).

If 2% of the population is responsible for 20% to 40% of something as socially and personally troubling as child molestation, something must be desperately wrong with that 2%. Not every homosexual is a child molester. But enough gays do molest children so that the risk of a homosexual molesting a child is 10 to 20 times greater than that of a heterosexual.

### **Goals of the Gay Movement**

The gay movement is forthright about seeking to legitimize child-adult homosexual sex. In 1987, The Journal of Homosexuality "the scholarly organ of the gay rights movement " published "Pedophilia and the Gay Movement." (29) Author Theo Sandfort detailed homosexual efforts to end "oppression towards pedophilia." In 1980 the largest Dutch gay organization (the COC) "adopted the position that the liberation of pedophilia must be viewed as a gay issue... [and that] ages of consent should therefore be abolished... by acknowledging the affinity between homosexuality and pedophilia, the COC has quite possibly made it easier for homosexual adults to become more sensitive to erotic desires of younger members of their sex, thereby broadening gay identity."

In 1990 COC achieved a significant victory: lowering of the age of consent for homosexual sex in Holland to 12 (unless the parents object, in which case it goes up to 15). (30) In the U.S. and Canada, the North American Man-Boy Love Association

28% of the gays and 1% of the lesbians admitted to sexual relations with under-16-yr-olds while they themselves were aged 18 or older. (18)

In 1970 the Kinsey Institute interviewed 565 white gays in San Francisco: 25% of them admitted to having had sex with boys aged 16 or younger while they themselves were at least 21. (19)

In The Gay Report, 23% of the gays and 6% of the lesbians admitted to sexual interaction with youth less than 16 years of age. (20)

In France, 129 convicted gays (21)(average age 34 years) said they had had sexual contact with a total of 11,007 boys (an average of 85 different boys per man). Abel et al reported similarly that men who molested girls outside their family had averaged 20 victims each; those who molested boys averaged 150 victims each. (22) 985, 31 (60%) were homosexual. (15)

### Summary

About a third of the reports of molestation by the populace have involved homosexuality.

marches proudly in many gay pride parades with the stated goal of removing the barriers to man-boy sex. Note the phrases "oppression towards pedophilia" and "liberation of pedophilia." It is clear that those who advocate the legalization of sex between adults and children intend to argue that such conduct is a "civil right," deserving of the same legal protections afforded to other minorities. A large proportion of Americans regard that argument as a mere pretext to giving "sexual predators" free reign to take advantage of vulnerable children.

### Conclusion

**Not only is the gay rights movement upfront in its desire to legitimize sex with children, but whether indexed by population reports of molestation, pedophile convictions, or teacher-pupil assaults, there is a strong, disproportionate association between child molestation and homosexuality. Ann Landers claim that homosexuals molest children at no higher a rate than heterosexuals do is untrue. The assertion by gay leaders and the American Psychological Association that a homosexual is less likely than a heterosexual to molest children is patently false.**



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## **AS THE CATHOLIC CHURCH SEES THE ISSUE OF HOMOSEXUALITY**

The teaching of the Roman Catholic Church on homosexuality is given in the official Latin version of the Catechism which has recently been released. Please reference the following paragraphs, **2357-2359**. The Catholic teaching on this issue is in accord with Cardinal Ratzinger's pastoral, speaking for the Magisterium of the Roman Catholic Church, which was released in 1986 and is subsequently referenced below.

**2357.** Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that homosexual acts are intrinsically disordered. They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

**2358.** The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

**2359.** Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

The definitive position of the teaching Magisterium of the Roman Catholic Church on homosexuality is presented in a Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual persons given at Rome, 1 October 1986 by Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith. The major excerpts from that letter appear on page 10 under the title **Concerning Legislative Proposals & The Non-discrimination Of Homosexual Persons.** ☪

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**CONCERNING LEGISLATIVE PROPOSALS & THE  
NON-DISCRIMINATION OF HOMOSEXUAL PERSONS**

## Foreword

Recently, legislation has been proposed in various places which would make discrimination on the basis of sexual orientation illegal. In some cities, municipal authorities have made public housing, otherwise reserved for families, available to homosexual (and unmarried heterosexual) couples. Such initiatives, even where they seem more directed toward support of basic civil rights than condonement of homosexual activity or a homosexual lifestyle, **may in fact have a negative impact on the family and society. Such things as the adoption of children, the employment of teachers, the housing needs of genuine families, landlords' legitimate concerns in screening potential tenants, for example, are often implicated.**

While it would be impossible to anticipate every eventuality in respect to legislative proposals in this area, these observations will try to identify some principles and distinctions of a general nature which should be taken into consideration by the conscientious legislator, voter, or church authority who is confronted with such issues.

*The first section will recall relevant passages from the Congregation for the Doctrine of the Faith's 'Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons' of 1986. The second section will deal with their application.*

## I. Relevant Passages from the CDF's 'Letter'

1. The letter recalls that the CDF's 'Declaration on Certain Questions Concerning Sexual Ethics' of 1975 'took note of the distinction commonly drawn between the homosexual condition or tendency and individual homosexual actions'; the latter are "intrinsically disordered" and 'in no case to be approved of' (No. 3).
2. Since "[i]n the discussion which followed the publication of the (aforementioned) declaration ..., **an overly benign interpretation was given to the homosexual condition itself, some going so far as to call it neutral or even good,**' the letter goes on to clarify: 'Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder. **Therefore special concern and pastoral attention should be directed toward those who have this condition, lest they be led to believe that the living out of this orientation in homosexual activity is a morally acceptable option. It is not**' (No. 3).
3. 'As in every moral disorder, homosexual activity prevents one's own fulfillment and happiness by acting contrary to the creative wisdom of God. The church, in rejecting erroneous opinions regarding homosexuality, does not limit but rather defends personal freedom and dignity realistically and authentically understood' (No. 7).
4. **In reference to the homosexual movement, the letter states: 'One tactic used is to protest that any and all criticism of or reservations about homosexual people, their activity and lifestyle, are simply diverse forms of unjust discrimination' (No. 9).**
5. 'There is an effort in some countries to manipulate the church by gaining the often well-intentioned



support of her pastors with a view to changing civil statutes and laws. This is done in order to conform to these pressure groups' concept that homosexuality is at least a completely harmless, if not an entirely good, thing. Even when the practice of homosexuality may seriously threaten the lives and well-being of a large number of people, its advocates remain undeterred and refuse to consider the magnitude of the risks involved' (No. 9)

6. 'She (the church) is also aware that the view that homosexual activity is equivalent to or as acceptable as the sexual expression of conjugal love has a direct impact on society's understanding of the nature and rights of the family and puts them in jeopardy' (No. 9)

**7. 'It is deplorable that homosexual persons have been and are the object of violent malice in speech or in action. Such treatment deserves condemnation from the church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law.'**

'But the proper reaction to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered. When such a claim is made and when homosexual activity is consequently condoned, or when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase (No. 10).

8. "What is at all costs to be avoided is the unfounded and demeaning assumption that the sexual behavior of homosexual persons is always and totally compulsive and therefore inculpable. What is essential is that the fundamental liberty which characterizes the human person and gives him his dignity be recognized as belonging to the homosexual person as well' (No. 11).

9. "In assessing proposed legislation, the bishops should keep as their uppermost concern the responsibility to defend and promote family life' (No. 17).

## **II. Applications**

10. "Sexual orientation" does not constitute a quality comparable to race, ethnic background, etc. in respect to non-discrimination. Unlike these, homosexual orientation is an objective disorder (cf. "Letter," No. 3) and evokes moral concern.

11. There are areas in which it is not unjust discrimination to take sexual orientation into account, for example, in the placement of children for adoption or foster care, in employment of teachers or athletic coaches, and in military recruitment.

12. Homosexual persons, as human persons, have the same rights as all persons including the right of not being treated in a manner which offends their personal dignity (cf. No. 10). Among other rights, all persons have the right to work, to housing, etc. Nevertheless, these rights are not absolute. They can be legitimately limited for objectively disordered external conduct. This is sometimes not only licit but obligatory. This would obtain moreover not only in the case of culpable behavior but even in the case of actions of the physically or mentally ill. Thus it is accepted that the state may restrict the exercise of rights, for example, in the case of contagious or mentally ill persons, in order to protect the common good.

13. Including "homosexual orientation" among the considerations on the basis of which it is illegal to discriminate can easily lead to regarding homosexuality as a positive source of human rights, for example, in respect to so-called affirmative action or preferential treatment in hiring practices. **This is all the more deleterious since there is no right to homosexuality** (cf. No. 10) which therefore should not form the basis for judicial claims. The passage from the recognition of homosexuality as a factor on which basis it is illegal to discriminate can easily lead, if not automatically, to the legislative protection and promotion of homosexuality. A person's homosexuality would be invoked in opposition to alleged discrimination, and thus the exercise of rights would be defended precisely via the affirmation of the homosexual condition instead of in terms of a violation of basic human rights.

14. The "sexual orientation" of a person is not comparable to race, sex, age, etc. also for another reason than that given above which warrants attention. An individual's sexual orientation is generally not known to others unless he publicly identifies himself as having this orientation or unless some overt behavior manifests it. As a rule, the majority of homosexually oriented persons who seek to lead chaste lives do not publicize their sexual orientation. Hence the problem of discrimination in terms of employment, housing, etc., does not usually arise.

Homosexual persons who assert their homosexuality tend to be precisely those who judge homosexual behavior or lifestyle to be "either completely harmless, if not an entirely good thing" (cf. No. 3), and hence worthy of public approval. It is from this quarter that one is more likely to find those who seek to *"manipulate the church by gaining the often well-intentioned support of her pastors with a view to changing civil statutes and laws"* (cf. No. 5), those who use the tactic of protesting that "any and all criticism of or reservations about homosexual people... are simply diverse forms of unjust discrimination" (cf. No. 9).

In addition, there is a danger that legislation which would make homosexuality a basis for entitlements could actually encourage a person with a homosexual orientation to declare his homosexuality or even to seek a partner in order to exploit the provisions of the law.

15. Since in the assessment of proposed legislation uppermost concern should be given to the responsibility to defend and promote family life (cf. No. 17), strict attention should be paid to the single provisions of proposed measures. How would they affect adoption or foster care? Would they protect homosexual acts, public or private? Do they confer equivalent family status on homosexual unions, for example, in respect to public housing or by entitling the) homosexual partner to the privileges of employment which could include such things as "family" participation in the health benefits given to employees (cf. No. 9)?

16. Finally, where a matter of the common good is concerned, it is inappropriate for church authorities to endorse or remain neutral toward adverse legislation even if it grants exceptions to church organizations and institutions. The church has the responsibility to promote family life and the public morality of the entire civil society on the basis of fundamental moral values, not simply to protect herself from the application of harmful laws (cf. No. 17).



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## **Homosexual Marriage**

### ***The Marginalization of Women and the Family***

**L.M. Farrell, Ph. D**

The long term survival of civilization rests on two fundamental institutions, the nuclear family and the right to private property which is necessary to sustain the nuclear family. As David Frum notes, (Saturday Night, December 1995), the dismal consequences of the Russian experience in eliminating the right to private property are now well known to all. Less commonly acknowledged is the social and economic crisis which has been unleashed as a result of the revolutionary change in thinking about the family. The traditional view is based on the common sense observation that marriage and the family is a public institution, in which all society has a stake in preserving, because families create the next generation of society. More recently, society has fallen into the bad habit of thinking of the family only as a private relationship between two people. This has destabilized family life and contributed to the growth of other social ills including an increase in the number of children who will learn less in school, earn less at work, commit more crimes, suffer more sexual troubles, and adjust less well to society than previous generations.

While the negative effects of family breakup are clear, policies designed to re-engineer the family and re-educate public opinion continue, often supported by taxpayer dollars. Attempts to strengthen the family have been complicated by the complacency of lawmakers, judges, public officials, and other members of society, entrusted to defend the common good, who choose to regard changing attitudes about the primary structure of the family as a mere change in public taste, much like the disappearance of the hat, as Frum observes, to be accommodated and even hurried along. Court decisions which require employers to extend employee benefits, originally provided to married spouses to help sustain the family, to all cohabiting couples have effectively abolished marriage as a distinct legal status. When homosexuals ask why their cohabitational relationships should not be treated like heterosexual relationships the only rational response is to treat all cohabitations as private matters entitled to no special status nor subsidies from third parties such as employers or government.

The rational legalistic trap in which society now finds itself differs sharply from the traditional legal institution of marriage which held that marriage endows husbands and wives with special rights and claims against each other and against the rest of society. Because parents create the next generation of humanity common sense dictates that society has an immense interest in helping them do that job well. The Victorians abolished the ancient custom of common-law marriage to eliminate the practice of people drifting into, and out of, quasi-marital relationships. Victorian law put people on notice that the obligations of marriage could be imposed on a couple only by a deliberate and public act.

Society forces others to underwrite and support marriage, not because marriage is good for the couple, but because it is good for the children they produce. A union that can not produce children is not one that the rest of society should be forced to subsidize. Thus, even if homosexuals can and do form permanent, emotionally serious partnerships, they do not merit the formal recognition of marriage.

Attempts to redefine the institution of marriage to accommodate same-sex or gay marriage diminish marriage and inflict serious harm on the prestige and morale of those who make major economic and personal sacrifices to create and sustain their families. To the rest of society, laws to establish gay marriage will appear as some type of practical joke at their expense, imposed from above by the ruling elite, a campy parody of the central institution which defines their lives and that of the families from which they come.

### **Traditional Family Marginalized by Artificial Birth Control**

Much of the economic and social confusion in society is the logical consequence of the moral unraveling of the family and the reduced status of women due to the artificial suppression of her natural vocation within the home, which is motherhood. Scientific and technological progress has had a leveling effect on society which tends to minimize and marginalize this special vocation of women. While some medical advances have extended life and



made it more livable, other technologies, particularly in the area of biological and genetic engineering, have destabilized society and confused the traditional understanding of the difference between right and wrong. The invention of various birth control devices has confused the fundamental relationship between love and sex and challenged the collective wisdom concerning the general and specific ends of human sexuality and human existence.

The widespread, uncritical acceptance of birth control has unleashed a sexual revolution which based on the principle of sex for pleasure which has led to all and any form of sexual and pseudosexual activity. The order and continuity of the long term rhythm of the female sexual cycle which links past and future generations has been destroyed and with it the sense of meaning in life which is essential for the psychological growth of both men and women. Having abandoned their own true sexuality, women are now encouraged to emulate, the immaturity, insecurity and aggression of male sexuality.

Men have also been induced to abandon meaningful growth enhancing male sexuality in favor of meaningless, dead-end sex. The homosexualization of society is one telling indicator of the flight from femininity in modern society. While many have hailed what they perceive as the sexually liberating effects of the development of birth control technology the real effects have degraded the psychosexual environment and destroy millions of lives. The unwillingness or the inability of society to face the effects of birth control, which include an increase in violence against women, abortion, illegitimacy and poverty, suicide, and a variety of other crimes against humanity, suggests that widespread fear of responsible sex, and a desire to escape from female sexuality, is still the dominant emotion when dealing with human sexuality.

The difficulties faced by women who choose the traditional vocation of wife and mother are compounded by the moral relativism which has accompanied the scientific revolution. In the past, most cultures have recognized the relationship between a common morality based on a solid concept of right and wrong, and long term survival. They knew from bitter experience that morality, religion, stories and myth are bound together in some vital if poorly understood way, and that to destroy or sever these connections would not lead to strong independent ethical principles but weaken and disconnect society, and ultimately lead to its destruction.

Historically, societal recognition and protection of the traditional family, consisting of one father, one mother, and their natural children, was a necessary prerequisite for the development of modern western society. Western culture has always respected and honored married motherhood, and has always frowned on motherhood out of wedlock for practical as well as ethical reasons. It has also held up the ideal that sex is to be reserved for marriage.

### **Natural Male-Female Balance in the Home is Undermined**

A massive exercise in social engineering has been unleashed to undermine and destroy the traditional rights and power which women have long enjoyed in traditional society. Briefly stated the emphasis has been shifted from content to process. As George Gilder observed over 20 years ago in his book *Sexual Suicide*, most people enjoy their real satisfaction and gratification, not at work, but in the domestic and sexual aspects of life.

In reality, women possess enormous influence over men and most women do not feel subordinate. The conspicuous and calculable power of males is largely illusory, and is counterbalanced by the deep and inexorable capacity of women which is based on the psychological primacy of the role of the female in sexual love, marriage, conception of children, child bearing and breast feeding.

The implications of the new technology of reproduction has been widely accepted as an important weapon in the struggle to liberate women. In fact it separates women from their own femininity and assures the bondage of women to male technocracy and removes men from the civilizing and socialization process of responsible fatherhood. Men are freed to pursue their own sterile and, without woman, meaningless, sexual cycles in uncivilized groups, while technology sustains the community. In the pursuit of a nonexistent and unattainable equality women have been induced to forsake their true nature and to relinquish their natural erotic power over men. In the process women have been deluded into becoming a subordinate class.

In an authentic sexual society, the female physique is dominant. Man becomes dependent on the woman's love for him. He relies on her for sexual identity in a way in which she, who already has a sexual identity, never has to rely on him. She can bear a child whether he stays or not, while he loses his child if she leaves. His tie to the future, and

his engagement in civilized society, passes through her womb. As Gilder states, in a sexually suicidal society, the male body becomes the physical ideal, and the male pattern of insecurity, dominance, and group aggression will prevail over domestic, and individual values.

### **Kinsey, Fraud, & the Flight from Human Sexuality**

The rational analysis of human sexuality has been confounded by the scientific fraud first perpetrated by Alfred Kinsey in 1948 in his work on male sexuality. Kinsey, now believed to have been a homosexual pederast, has, until quite recently, gone unchallenged by the scientific community. Fraudulent sexual experiments, performed by homosexual assistants on prison inmates and others, including children and infants who were sexually abused, were used by Kinsey to "prove" that human sexuality followed a seven point scale from heterosexuality to homosexuality with bisexuality in the middle. Kinsey concluded that bisexuality was the normal way of being. This scientific fraud became the basis of the conventional wisdom that homosexuality is normal when Kinsey testified before California legislators that sodomy should be decriminalized because 10 per cent of all Americans were homosexual. Claims by the "gay rights movement" that homosexuality is a genetic trait that homosexuals are born with and cannot change, and that all types of sexual activity are equal and indistinguishable, are based on the fraudulent Kinsey results.

They also form the basis for the new pseudo-science of sexology and sex education courses taught in elementary and secondary schools, colleges and universities and are based on the Kinsey claim that all types of genital activity-regardless of the sex or age of the partner and including violent and perverted actions-was normal.

Popular illusions and self deception have been a part of human history since Adam and Eve. Convinced by the serpent that they were dissatisfied with their place in the order of the universe, Eve and then Adam were, it would seem, quite willing to reject their true nature as creatures of God, in an attempt to become gods themselves. Things do not appear to have changed much over the ages. The rejection of femininity has created a lot of confusion, pain and havoc in the "post sexual revolutionary" society. Not only have women been deluded into trying to suppress their true femininity but men have been cut adrift from the natural expression of their true masculinity and abandoned to dangle and twist in the impotent winds of perpetual emotional turbulence.

The vacuum created by the rejection of true human sexuality has been filled by a growth in the frequency of sexual confusion particularly among the young. As early as 1982, a homosexual author named Dennis Altman reported in his book, *The Homosexualization of America*, on the increased acceptance of homosexuality in society. Not only was homosexuality more acceptable but it was becoming a fashionable and preferred expression of personal behavior. More and more people, he said were thinking like gays, and more and more people were acting like gays. In one editorial in a gay publication, dated May 1991, the writer wrote that the objective of the gay movement was to promote the homosexual life style. "Our work will only be finished when we can say that the whole world is gay."

In 1993, according to an article in *The Washington Post*, homosexuality and bisexuality has suddenly become fashionable among high school and junior high school students. Not only are students now wearing pink ribbons, and kissing members of the same sex in the hallways, but many believe that everyone is bisexual. In some U.S. colleges, a substantial number of young women are experimenting with lesbianism as a political act.

According to Dennis Altman, society in general, like the gay community, is forsaking the "traditional canons of sexual and familial morality." Same-sex sex has attained a certain status and acceptability. He suggests that for many young boys, frequently the victims of divorce deprived of the love and example of a father, homosexuality may seem preferable to the old fashioned kind.

A society which discourages the practice of sexual maturity may experience an increase in immature, deviant sexual behavior and sexual addiction. In the moral vacuum created by the sexual revolution a gay movement has evolved which promotes itself with gay magazines and gay films, gay theater and gay literature, gay parades for gay pride that receive endorsements from official bodies.

At the heart of the nation's most prestigious universities the gay myth has taken hold, a destructive ideology which says that not only that gay is good, but that gay is better. In the onslaught against the family, the cornerstone, the most basic institution of society has been under attack while the nation's traditional watchdogs-the press, the academy, the churches, etc.-have been unconcerned or have actively joined in the attack.

## Homosexuality is a Psychological Disorder

### **Not a Genetic Trait**

In *Homosexuality: A Freedom Too Far*, (Adam Margrave Books, Phoenix, Ariz., 800-507-BOOK), psychoanalyst Charles W. Socarides, M.D., disputes Kinsey's claim that homosexuality is a genetic trait and reports on a number of successful attempts to cure homosexual behavior.

Socarides distinguishes between homosexuality and the gay rights movement. He defines homosexuality, or same-sex sex, as a psychological disorder and one of over 40 types of known deviant sexual behavior, paraphilias or "alternate loves" which have been identified. Such sexual deviations are compulsive addictions, which have little to do with love, are harmful to the one who is caught up in the particular psychological disorder, almost always against his own will in response to imperative psychological drives, and sometimes harm those who are victimized by these deviant behaviors.

The author defines the gay rights movement as a political movement which attempts to establish same-sex sex as a basic human freedom and an acceptable alternate lifestyle. According to Dr. Socarides same-sex sex is a kind of substitute, or simulation, for sex between men and women, practiced by two types of homosexuals; obligatory and optional.

Obligatory homosexuals engage in same-sex sex because they are compelled by unconscious forces and early life traumas over which they have no control and little understanding. They don't know that something went wrong in their early years. As a result, they fear women, and feel there's something lacking in their manhood. They go looking for that manhood, compulsively, in other men. Neither sexually aroused by, nor attracted to, women, their activity is not a preference, but a neurotic adaptation to unconscious fears of women.

A maze of rationalizations to justify their avoidance of the opposite sex, including the claim that "homosexuals are born that way" have been created to obscure their intense needs, entirely unconscious, to find their masculinity. They have sex repeatedly out of this inner compulsion to fill the void within by taking in the masculinity of another man.

A normal man approaches a woman with an intact sense of his own identity as a man, seeking to complement his maleness by joining it to a woman's femaleness. Whereas a normal man holds a sense of his own masculinity intact within himself, the homosexual approaches another man with a deficient sense of his own masculinity and tries to fill up the void within himself by narcissistically taking in the masculinity of another man. Whereas the normal man is fulfilled and complemented by the woman's femininity and does not go out immediately to look for another woman, the homosexual is never fulfilled and always wants more and can only be relieved by repeated, and often anonymous and serial, sex with a variety of other men.

"Optional" homosexuals engage in same-sex sex by choice, *faut de mieux*, for want of something better, out of simple utility and searching for varied experience. Homosexual behavior among prison inmates and so called bisexuality practiced by sex addicted heterosexuals are examples of optional homosexuality.

Language has been an important weapon to promote homosexuality as "an alternate life style." A monolithic public relations campaign, initiated in 1973, when gay rights activists infiltrated the American Psychiatric Association and succeeded in striking homosexuality off the APA's list of psychological disorders, has promoted the use of the word "gay" to refer to social and political issues, and "homosexual" to refer to clinical or psychological issues. Public attention has been diverted away from what homosexuals do to what they are. The shift from behavior to identity has lent credibility to the false analogy which compares gays and lesbians to legitimate minority racial groups in need of full societal approval and civil rights protection.

Gays and lesbians have pre-empted criticism from political leaders, academe, the media, and some religious groups by defining any opposition to the "normalcy" of same-sex sex as a disease called "homophobia" based on individual cultural values. Anyone who questions the gay agenda is portrayed as being afraid to face his own sexual inclinations or/and as attacking the civil rights of homosexual citizens rather than expressing concern about what he

sees as destructive antisocial behavior. Legal recognition of "gay rights," encourages optional homosexuals and other practitioners of deviant sex, and disenfranchises obligatory homosexuals who will be discouraged from seeking the medical care they need to change their self destructive behavior.

### **Unraveling the Prudish Sexual Revolution**

As attempts to at first conceal and then deny the causal relationship between sexual irresponsibility and social disintegration become more difficult, society will almost certainly try to reverse the excesses of the sexual revolution which began in the 1960's. The survival of civilized society, depends on how future generations of children are raised. To ensure that, in the future, children rearing practices are improved, current practices and policies derived from the sexual revolution will have to be reversed. Recognition of the natural socializing effects of female sexuality on young males will have to be reinstated along with the preferential status of traditional marriage and the formation of traditional, lasting nuclear families.

This can not be done without widespread opposition from the various interest groups who have carved out special status and privilege in the wake of the social change brought about by the destruction of the traditional sexual order. Like their ideological soul mates in the former Soviet Union, they oppose every type of private property, except their own, because they realized that without the right to private property the independent family can not exist

While homosexuals may number less than three per cent of the population, they have the ear of the media. That their power and influence greatly exceeds their numbers may be due, in part, to fact that the argument over gay rights is really a continuation of the great social upheavals of the 1960's and 1970's to which many of the generation in power still owe emotional allegiance. Some see the restructuring of the family, the weakening of marital ties, the loosening of the standards of sexual morality, as desirable social changes, welcome in themselves. Others may passively accept the destruction of the existing social order as the inevitable price of liberation from what they perceived to be a stultifying morality imposed by a society dominated by sexual prudery and prejudice.

Ironically, the new sexual order embraced by this rapidly aging generation of sex addicts and would be revolutionaries is more fraudulent and stultifying than the traditional value system it seeks to replace. Not only is it prudish in its attempt to ignore the role of sexual activity in the creation of new life but it betrays an undercurrent of serious psychological disease by removing a sense of the long term meaning of life. It dishonestly attempts to conceal the fact that the existence of the individual person is part of the continuous stream of life from one generation to the next which connects the past with the future and gives meaning to the present. In mindlessly refusing to respect the humanity of unborn human life, the current generation of would be revolutionaries reveal a pathetic inability to deal with their own sexual identity and their own existence.

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# **HOMOSEUALIT AND HOPE**

## **STATEMENT OF THE CATHOLIC MEDICAL ASSOCIATION**

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## PART I      CONSIDERATIONS

### INTRODUCTION

The Catholic Medical Association is dedicated to upholding the principles of the Catholic Faith as related to the practice of medicine and to promoting Catholic medical ethics to the medical profession, including mental health professionals, the clergy, and the general public.

No issue has raised more concern in the past decade than that of homosexuality and therefore the CMA offers the following summary and review of the status of the question. This summary relies extensively on the conclusions of various studies and points out the consistency of the teachings of the Church with these studies. It is hoped that this review will also serve as an educational and reference tool for Catholic clergy, physicians, mental health professionals, educators, parents and the general public.

CMA supports the teachings of the Catholic Church as laid out in the revised version of the Catechism of the Catholic Church, in particular the teachings on sexuality: "All the baptized are called to chastity." (CCC, n.2348) "Married people are called to live conjugal chastity; others practice chastity in continence." (CCC, n.2349) "... tradition has always declared that homosexual acts are intrinsically disordered... Under no circumstance can they be approved." (CCC, n.2333)

It is possible, with God's grace, for everyone to live a chaste life including persons experiencing same-sex attraction, as Cardinal George, Archbishop of Chicago, so powerfully stated in his address to the National Association of Catholic Diocesan Lesbian & Gay Ministries: "To deny that the power of God's grace enables those with homosexual attractions to live chastely is to deny, effectively, that Jesus has risen from the dead." (George 1999)

There are certainly circumstances such as psychological disorders and traumatic experiences which can, at times, render this chastity more difficult and there are conditions which can seriously diminish an individual's responsibility for lapses in chastity. These circumstances and conditions, however, do not negate free will or eliminate the power of grace. While many men and women who experience same-sex attractions say that their sexual desire for those of their own sex was experienced as a given (Chapman 1987<sup>1</sup>) this in no way implies a genetic predetermination or an unchangeable condition. Some surrendered to same-sex attractions because they were told that they were born with this inclination and that it was impossible to change the pattern of one's sexual attraction. Such persons may feel it is futile and hopeless to resist same-sex desires and embrace a gay identity. These same persons may then feel oppressed by the fact that society and religion, in particular the Catholic Church, do not accept the expression of these desires in homosexual acts. (Schreier 1998<sup>2</sup>)

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<sup>1</sup> Chapman and Brannock (1987) found that 63% of the lesbians in their survey stated that they had chosen to be lesbians, 28% felt they had no choice, and 11% did not know why they were lesbians.

<sup>2</sup> Schreier writes in support of a therapist (Wolpe 1969) who refused to patient's request for therapy directed toward change of sexual orientation from homosexuality to heterosexual: "Perhaps instead of sexual reorientation, individuals could seek religious reorientation to any number of major U.S. religions that are affirming of people with same-sex orientations.... Not all religions are judgmental and condemning. Advocating for sexual reorientation while being critical of religious reorientation again demonstrates nothing more than bias." (p.308)

The research referenced in this report counters the myth that same-sex attraction is genetically predetermined and unchangeable and offers hope for prevention and treatment.

## 1) NOT BORN THAT WAY

A number of researchers have sought to find a biological cause for same-sexual attraction. The media has promoted the idea that a "gay gene" has already been discovered (Burr 1996<sup>3</sup>), but in spite of several attempts none of the much publicized studies (Hamer 1993<sup>4</sup>; LeVay 1991<sup>5</sup>) have been scientifically replicated. (Gadd 1998) A number of authors have carefully reviewed these studies and found that they not only do not prove a genetic basis for same-sex attraction, they do not even claim to have scientific evidence for such a claim. (Byrne 1963<sup>6</sup>; Crewdson 1995<sup>7</sup>; Goldberg 1992; Horgan 1995<sup>8</sup>; McGuire 1995<sup>9</sup>; Porter 1996; Rice 1999<sup>10</sup>)

If same-sex attraction were genetically determined, then one would expect identical twins to be identical in their sexual attractions. There are, however, numerous reports of identical twins who are not identical in their sexual attractions. (Bailey 1991<sup>11</sup>; Eckert 1986; Friedman 1976; Green 1974; Heston 1968; McConaghy 1980; Rainer 1960; Zuger 1976) Case histories frequently reveal environmental factors which account for

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<sup>3</sup> Burr: Cover story of *The Weekly Standard*, "Suppose there is a Gay Gene...What then?"

<sup>4</sup> Hamer claimed to have found a marker for homosexuality on the x gene.

<sup>5</sup> LeVay claimed to have found that a certain part of the brains of homosexual men who died of AIDS differed from that of heterosexual men and women.

<sup>6</sup> Byrne: "Critical review shows the evidence favoring a biologic theory to be lacking. In an alternative model, temperamental and personality traits interact with familial and social milieu as the individual's sexuality emerges." (p.228) "Research into the heritability of personality variants suggests that some personality dimensions may be heritable, including novelty seeking, harm avoidance, and reward dependence. Applying these dimensions to the above scenario, one might predict that a boy who was high in novelty seeking, but low in harm avoidance and reward dependence, would be likely to disregard his mother's discouragement of baseball. On the other hand, a boy who was low in novelty seeking, but high in harm avoidance and reward dependence, would be more likely to need the rewards of maternal approval, would be less likely to seek and encounter male role models outside the family, and would be more likely to avoid baseball for fear of being hurt. In the absence of encouragement from an accepting father or alternative male role model, such a boy would be likely to feel different from his male peers and as a consequence be subject to nonerotic experiences in childhood that may contribute to the subsequent emergence of homoerotic preferences. Such experiences could include those described by Friedman as being common in prehomosexual boys, including low masculine self-regard, isolation, scapegoating, and rejection by male peers and older males, including the father." (p.237)

<sup>7</sup> Crewdson: ".... no other laboratory has confirmed Hamer's findings."

<sup>8</sup> Horgan: "LeVay's finding has yet to be fully replicated by another researcher. As for Hamer, one study has contradicted his results."

<sup>9</sup> McGuire: "... some people want homosexuality to be biological or genetic because they then believe that because homosexuals are 'born that way' they will somehow be tolerated. Others advocate environmental causes since this justifies their belief that individuals 'chose a gay lifestyle'." (p.141) "Even if we knew absolutely everything about genes and absolutely everything about environment, we still could not predict the final phenotype of any individual." (p.142)

<sup>10</sup> Rice *et al.* attempted unsuccessfully to replicate the Hamer study.

<sup>11</sup> Bailey: A study of the male siblings of homosexually active males found that "52% (29/56) of monozygotic cotwins, 22% (12/54) of dizygotic cotwins, and 11% (6/57) of adoptive brothers were homosexual... rate of homosexuality among nontwin biological siblings, as reported by probands, 9.2% (13/142). (p.1089)

the development of different sexual attraction patterns in genetically identical children, supporting the theory that same-sex attraction is a product of the interplay of a variety of environmental factors. (Parker 1964<sup>12</sup>)

There are, however, ongoing attempts to convince the public that same-sex attraction is genetically based. (Marmor 1975<sup>13</sup>) Such attempts may be politically motivated because people are more likely to respond positively to demands for changes in laws and religious teaching when they believe sexual attraction to be genetically determined and unchangeable. (Emulf 1989<sup>14</sup>; Piskur 1992<sup>15</sup>) Others have sought to prove a genetic basis for same-sex attraction so that they could appeal to the courts for rights based on the "immutability". (Green 1988<sup>16</sup>)

Catholics believe that sexuality was designed by God as a sign of the love of Christ, the bridegroom, for his Bride, the Church, and therefore sexual activity is appropriate only in marriage. Healthy psycho-sexual development leads naturally to attraction in persons of each sex for the other sex. Trauma, erroneous education, and sin can cause a deviation from this pattern. Persons should not be identified with their emotional or developmental conflicts as though this was the essence of their identity. In the debate between essentialism and social constructionism, the believer in natural law would hold that human beings have an essential nature -- either male or female -- and that sinful inclinations -- such as the desire to engage in homosexual acts -- are constructed and can, therefore, be deconstructed.

It is, therefore, probably wise to avoid wherever possible using the words "homosexual" and "heterosexual" as nouns since such usage implies a fixed state and an equivalence between the natural state of man and woman as created by God and persons

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<sup>12</sup>Parker: Case A: "Their mother, then 39 years old, learnt only a few days before the confinement that she was having twins, as she already had a 7-year-old son was anxious that one of them should be a girl. Sensing her obvious disappointment following the normal delivery of two 6 1/2 pound sons, the labour ward Sister consoled her with the suggestion that the first-born, and one subsequently to become a homosexual, was pretty enough to be a girl. Although they were so alike that they could not be distinguished, the mother seized on this idea and put a bracelet around the first twin to ensure there would be no confusion of identity, and from then on he was treated as if he were a girl."(p.490)

<sup>13</sup> Marmor: "The myth that homosexuality is untreatable still has wide currency among the public at large and among homosexuals themselves. This view is often linked to the assumption that homosexuality is constitutionally or genetically determined. This conviction of untreatability also serves an ego-defensive purpose for many homosexuals. As the understanding of the adaptive nature of most homosexual behavior has become more widespread, however, there has evolved a greater therapeutic optimism about the possibilities for change, and progressively more hopeful results are being reported... There is little doubt that a genuine shift in preferential sex object choice can and does take place in somewhere between 20 and 50 per cent of patients with homosexual behavior who seek psychotherapy with this end in mind." (p.1519)

<sup>14</sup> Emulf found that those who believed that homosexuals are "born that way" held significantly more positive attitudes toward homosexuals than subjects who believed that homosexuals "choose to be that way" and/or "learn to be that way."

<sup>15</sup> Piskur: "The major finding of this study was that exposure to a written summary of research supporting biological determinants of homosexual orientation can affect scores assessing attitudes toward homosexuals when measured immediately after the reading." (p.1223)

<sup>16</sup> Green: "The Supreme Court ruled in *owers v ardwick* that there is no fundamental right under a substantive due process analysis to engage in homosexual behavior. Therefore, the remaining constitutional route to protecting homosexuals against discrimination is the equal protection clause of the fourteenth amendment. For the highest level of protection there, a class of persons must be declared 'suspect.' To so qualify, the class should demonstrate, *inter alia*, that the trait for which it is stigmatized is immutable." (p.537)



experiencing same sex attractions or behaviors.

## 2) SAME-SEX ATTRACTION AS A SYMPTOM

Individuals experience same-sex attractions for different reasons. While there are similarities in the patterns of development, each individual has a unique, personal history. In the histories of persons who experience same-sex attraction, one frequently finds one or more of the following:

Alienation from the father in early childhood, because the father was perceived as hostile or distant, violent or alcoholic, (Apperson 1968<sup>17</sup>; Bene 1965<sup>18</sup>; Bieber 1962<sup>19</sup>; Fisher 1996<sup>20</sup>; Pillard 1988<sup>21</sup>; Sipova 1983<sup>22</sup>)  
Mother was overprotective (boys), (Bieber, T. 1971<sup>23</sup>; Bieber 1962<sup>24</sup>; Snortum 1969<sup>25</sup>)  
Mother was needy and demanding (boys), (Fitzgibbons 1999<sup>26</sup>)

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<sup>17</sup> Apperson: "The importance of the relationship -- or lack of it -- with the father is again emphasized, with the homosexual S[ubject]s showing marked difference from the controls in perceiving the father more as critical, impatient, and rejecting, and less as the socializing agent." (p.206)

<sup>18</sup> Bene: "Far fewer homosexual than married men thought that their fathers had been cheerful, helpful, reliable, kind or understanding, while far more felt that their fathers had no time for them, had not loved them, and had made them feel unhappy." (p.805)

<sup>19</sup> Bieber: "Profound interpersonal disturbance is unremitting in the homosexual father-son relationship. Not one of the fathers (of homosexual sons)... could be regarded as reasonably 'normal' parents." (p.114) "We have come to the conclusion that a constructive, supportive, warmly related father *precludes* the possibility of a homosexual son; he acts as a neutralizing protective agent should the mother make seductive or close-binding attempts." (p.311)

<sup>20</sup> Fisher: "Fisher analyzed the 58 studies and reported that a large majority supported the notion that homosexual sons perceive their fathers as negative, distant, unfriendly figures." A review of literature on childhood experiences of male homosexuals found "With only a few exceptions, the male homosexual declares that father has been a negative influence in his life. He refers to him with such adjectives as cold, unfriendly punishing, brutal, distant, detached. There is not a single even moderately well controlled study that we have been able to locate in which male homosexuals refer to father positively or affectionately." (p.136)

<sup>21</sup> Pillard: "Alcoholism occurs more frequently in fathers of HS[homosexual] men (14 fathers of HS men versus five fathers of HT[Heterosexual] men.)" (p.54)

<sup>22</sup> Sipova: "It was found that the fathers of homosexuals and transsexuals were more hostile and less dominant than the fathers of the control group and hence less desirable identification models." (p.75)

<sup>23</sup> Bieber: "In about 75 per cent of the cases, the mothers had had an inappropriately close, binding, and intimate bond with their sons. More than half of these mothers were described as seductive. They were possessive, dominating, overprotective, and demasculinizing." (p.524)

<sup>24</sup> Bieber: "By the time the H[homosexual]-son has reached the preadolescent period, he has suffered a diffuse personality disorder. Maternal over-anxiety about health and injury, restriction of activities normative for the son's age and potential, interference with assertive behavior, demasculinizing attitudes, and interference with sexuality -- interpenetrating with paternal rejection, hostility, and lack of support -- produce an excessively fearful child, pathologically dependent upon his mother and beset by feelings of inadequacy, impotence, and self-contempt. He is reluctant to participate in boyhood activities thought to be physically injurious -- usually grossly overestimated. His peer group responds with humiliating name-calling and often with physical attack which timidity tends to invite among children... Thus he is deprived of important empathic interaction which peer groups provide." (p.316)

<sup>25</sup> Snortum studied 46 males separated from military service because of homosexual behavior and concluded: "It appears that the pathological interplay between a close-binding, controlling mothers and a rejecting and detached father is not unique to the subculture of sophisticated, upper-middle-class families who engage psychoanalysts." (p.769)

Mother emotionally unavailable (girls), (Bradley 1997<sup>27</sup>; Eisenbud 1982<sup>28</sup>)  
 Parents failed to encourage same-sex identification, (Zucker 1995<sup>29</sup>)  
 Lack of rough and tumble play (boys), (Friedman 1980<sup>30</sup>; Hadden 1967a<sup>31</sup>)  
 Failure to identify with same/sex peers, (Hockenberry 1987<sup>32</sup>; Whitman 1977<sup>33</sup>)

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<sup>26</sup> Fitzgibbons: "The second most common cause of SSAD [same sex attraction disorder] among males is mistrust of women's love... Male children in fatherless homes often feel overly responsible for their mothers. As they enter their adolescence, they may come to view female love as draining and exhausting." (p.89)

<sup>27</sup> Bradley: "Girls with GID ...have difficulty connecting with their mothers, who are perceived as weak and ineffective. We see this perception as arising from the high levels of psychopathology observed in these mothers, especially severe depression and borderline personality disorder." (p.877)

<sup>28</sup> Eisenbud "Broken homes and alcoholic conditions in Lesbian women's early backgrounds as well as inadequate mothering, afford no further chance of warm inclusion. The death of a beloved mother leaves cold isolation. Even when mother is present, the Lesbian girl frequently experiences her withdrawal from her after 18 months."(p.98-99)

<sup>29</sup> Zucker: "...we feel that parental tolerance of cross-gender behavior at the time of its emergence is instrumental in allowing the behavior to develop...What is unique in the situation with children who develop a gender identity disorder is the co-occurrence of a multitude of factors at a sensitive period in the child's development -- that is, most typically in the first few years of life, the period of gender identity formation and consolidation. There must be a sufficient numbers of factors to induce a state of inner insecurity in the child, such that he or she requires a defensive solution to deal with anxiety. This must occur in a context in which the child perceives that the opposite-sex role provides a sense of safety or security."(p.259) "... we were unable to identify in any case reports a clinician who felt that the parents unequivocally encouraged a masculine identity in their sons."(p.277)

<sup>30</sup> Friedman: "Thirteen of the 17 homosexual subjects (76%) reported chronic, persistent terror of fighting with other boys during the juvenile and early adolescent period. The intensity of this fear approximated a panic reaction. To the best of their recall, these boys *never* responded to challenge from a male peer with counter-challenge, threat, or attack. the pervasive dread of male-male peer aggression was a powerful organizing force in their minds. Anticipatory anxiety resulted in phobic responses to social activities; the fantasy that fighting *might* occur led to avoidance of wide variety of social interactions, especially rough-and-tumble activities (defined in our investigation as body-contact sports such as football and soccer).

"These subjects reported that painful loss of self-esteem and loneliness resulted from their extreme aversion to juvenile peer aggressive interactions. All but one (12 of 13) were chronically hungry for closeness with other boys. Unable to overcome their dread of potential aggression in order to win respect and acceptance, these boys were labeled "sissies" by peers. These 12 subjects related that they had the lowest possible peer status during juvenile and early adolescent years. Alternately ostracized and scapegoated, they were the targets of continual humiliation. All of these boys denied effeminacy..." (p.432-433) "No prehomosexual youngster had *any* degree of experience with fighting or rough-and-tumble during the juvenile years. None engaged in even the modest juvenile sex-typed interactions described by the least aggressive heterosexual youngster." (p.434)

<sup>31</sup> Hadden: "In analytical examination of the pre-school period of life it is usually revealed that the boy who became homosexual never felt accepted by and never felt comfortable in relationships with his age peers.

uite often because of parental interference he was prevented from participation in the play activities with other children and had little opportunity of running, romping, rolling around, tugging, wrestling, and scrambling with his peers from the toddling stage to the kindergarten or school age."(p.78)

<sup>32</sup> Hockenberry: "The conclusion was made that the five item function (playing with boys, preferring boys' games, imagining self as a sport figure, reading adventure and sports stories, considered a "sissy") was the most potent and parsimonious discriminator among adult males for sexual orientation. It was similarly noted that the absence of masculine behaviors and traits appeared to be a more powerful predictor of later homosexual orientation than the traditionally feminine or cross-sexed traits and behaviors." (p.475)

<sup>33</sup> Whitman developed and administered a six item inventory to 206 homosexual and 78 heterosexual male respondents regarding their childhood interests in cross-dressing, playing with dolls preferences for affiliating with girls and older women, being regarded as a "sissy" by peers, and the nature of one's childhood sex play. Virtually all of the homosexuals (97%) reported possessing one or more of these

Dislike of team sports (boys), (Thompson 1973<sup>34</sup>)  
 Lack of hand/eye coordination and resultant teasing by peers (boys), (Bailey 1993<sup>35</sup>;  
 Fitzgibbons 1999<sup>36</sup>; Newman 1976<sup>37</sup>)  
 Sexual abuse or rape, (Beitchman 1991<sup>38</sup>; Bradley 1997<sup>39</sup>; Engel 1981<sup>40</sup>; Finkelhor  
 1984; Gundlach 1967<sup>41</sup>)  
 Social phobia or extreme shyness, (Golwyn 1993<sup>42</sup>)  
 Parental loss through death or divorce, (Zucker 1995)  
 Separation from parent during critical developmental stages. (Zucker 1995)

In some cases, same-sex attraction or activity occurs in a patient with other psychological diagnosis, such as:

major depression, (Fergusson 1999<sup>43</sup>)  
 suicidal ideation, (Herrell 1999),  
 generalized anxiety disorder,  
 substance abuse,  
 conduct disorder in adolescents,

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"childhood indicators," whereas 74% of the heterosexual subjects reported a complete absence of any of the indicators in their childhood. (in Hockenberry, p. 476)

<sup>34</sup> Thompson compared 127 male homosexuals with 123 controls: "The seven most discriminating items in order from the highest were: (a) played baseball... with homosexuals concentrating on *never* or *sometimes*...; (b) played competitive group games (homosexuals *never* or *sometimes*...); (c) child spent time with father (homosexuals, *very little*...); (d) physical makeup as a child (homosexuals, *frail clumsy* or coordinated, heterosexuals, *athletic*); (e) felt accepted by father (homosexuals, *mildly* or *no*...); (f) played with boys before adolescence (homosexuals, *sometimes*...); and (g) mother insisted on being center of child's attention (homosexuals, *often* or *always*...)"(p.123)

<sup>35</sup> Bailey: "Male homosexuals were remembered by their mothers as less masculine and more nonathletic." (p.44)

<sup>36</sup> Fitzgibbons: "Weak masculine identity is easily identified and, in my clinical experience, is a major cause of SSAD in men. Surprisingly, it can be an outgrowth of weak eye-hand coordination which results in an inability to play sports well. This condition is usually accompanied by severe peer rejection. ... The 'sports wound' will negatively affect the boy's image of himself, his relationship with peers, his gender identity, and his body image." (p.88)

<sup>37</sup> Newman: "Experiences of being ostracized and ridiculed may play a more important role than has been recognized in the total abandonment of the male role at a later time." (p.687)

<sup>38</sup> Beitchman: "Among adolescents, commonly reported sequelae (of child sexual abuse) include sexual dissatisfaction, promiscuity, homosexuality, and an increased risk for revictimization. (p.537)

<sup>39</sup> Bradley: "In our female adolescents with GID, a history of sexual abuse or fears of sexual aggression has appeared commonly." (p.878)

<sup>40</sup> Engel: "Some lesbian patients [victims of sexual abuse] go through a time of confusion, not being sure whether they are with women out of choice or whether it is just because they are afraid, angry, and repulsed by men due to the sexual abuse." (p.193)

<sup>41</sup> Gundlach reported that 39 of 217 lesbians versus 15 of 231 non-lesbians reported they were objects of rape or attempted rape at age 15 or under. (p.62)

<sup>42</sup> Golwyn: "We conclude that social phobia may be a hidden contributing factor in some instances of homosexual behavior." (p.40)

<sup>43</sup> Fergusson *et al* found that in a birth cohort sample the gay, lesbian, bisexual subjects has significantly higher rates of: Suicidal Ideation (67.9%/29.0%), Suicide Attempt (32.1%/7.1%), and psychiatric disorders age 14 -21 -- Major depression (71.4%/38.2%), Generalized anxiety disorder (28.5%/12.5%), conduct disorder (32.1%/11.0%), Nicotine dependence (64.3%/26.7%), Other substance abuse/dependence (60.7%/44.3%), Multiple disorders (78.6%/38.2%) than the heterosexual sample. (p.879)

borderline personality disorder, (Parris 1993<sup>44</sup>; Zubenko 1987<sup>45</sup>)  
schizophrenia, (Gonsiorek 1982)<sup>46</sup>  
pathological narcissism. (Bychowski 1954<sup>47</sup>; Kaplan 1967<sup>48</sup>)

In a few cases, homosexual behavior appears later in life as a response to a trauma such as abortion, (Berger 1994<sup>49</sup>; de Beauvoir 1953) or profound loneliness (Fitzgibbons 1999).

### 3) SAME-SEX ATTRACTION IS PREVENTABLE

If the emotional and developmental needs of each child are properly met by both family and peers, the development of same-sex attraction is very unlikely. Children need affection, praise and acceptance by each parent, by siblings and by peers. Such social and family situations, however, are not always easily established and the needs of children are not always readily identifiable. Some parents may be struggling with their own trials and be unable to provide the attention and support their children require. Sometimes parents work very hard but the particular personality of the child makes support and nurture more difficult. Some parents saw incipient signs, sought professional assistance and advice and were given inadequate and in some cases erroneous advice.

The Diagnostic and Statistical Manual IV (APA 1994<sup>50</sup>) of the American Psychiatric Association has defined Gender Identity Disorder (GID) in children as a strong, persistent cross gender identification, a discomfort with one's own sex, and a preference for cross sex roles in play or in fantasies. Some researchers (Friedman 1988, Phillips, 1992<sup>51</sup>) have identified another less pronounced syndrome in boys -- chronic

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<sup>44</sup> Parris in a study of consecutive admissions found that the rate of homosexuality in the BPD [Borderline Personality Disorder] sample was 16.7%, as compared with 1.7% in the non-BPD comparison group. The homosexual BPD group had a rate of overall Childhood Sexual Abuse rate of 100% as compared to 37.3% for the heterosexual BPD group. "It is interesting that 3 out of 10 homosexual borderline patients also reported father-son incest." (p.59)

<sup>45</sup> Zubenko: "Homosexuality was 10 times more common among the men and six times more common among the women with borderline personality disorder than in the general population or in a depressed control group." (p.748)

<sup>46</sup> Gonsiorek discusses the treatment of homosexuals who are also schizophrenic. (p.12)

<sup>47</sup> Bychowski: "... homosexuals, in whom the ego has remained fixated in the stage of early narcissism, find it impossible to substitute consistent and successful dealings with reality for homosexual acts which they invest heavily with magic. The structure of these individuals is in many respects close to schizophrenia." (p.55)

<sup>48</sup> Kaplan: "In a sense, the homosexual has much in common with the narcissist, who has a love affair with himself. The homosexual, however, is unable to love himself as he is, since he is too dissatisfied with himself; instead he loves his ego-ideal, as represented by the homosexual partner whom he chooses. Thus for this particular type of individual, homosexuality becomes an extension of narcissism." (p.358)

<sup>49</sup> Berger: "A possible aetiological factor that has not been mentioned before in the literature, the abortion of a pregnancy conceived by the male patient that may have led to the patient 'coming out' or declaring homosexuality, is discussed." (p.251)

<sup>50</sup> APA: "Gender Identity Disorder can be distinguished from simple nonconformity to stereotypical sex role behavior by the extent and persuasiveness of cross-gender wishes, interests, and activities." (p. 536)

<sup>51</sup> Phillips: "The 16-item discriminate-function ... yielded correct classification of 94.4% of heterosexual men and 91.8% of the homosexual men. These results indicate that heterosexual and homosexual men are classified with equivalent accuracy on the basis of recalling having had or not having had gender conforming (masculine) experiences in childhood." (p.550)

feelings of unmasculinity. These boys while not engaging in any cross sex play or fantasies, feel profoundly inadequate in their masculinity and have an almost phobic reaction to rough and tumble play in early childhood and a strong dislike of team sports. Several studies have shown that children with Gender Identity Disorder and boys with chronic juvenile unmasculinity are at-risk for same-sex attraction in adolescence.(Newman 1976; Zucker 1995; Harry 1989<sup>52</sup>)

The early identification (Hadden 1967<sup>53</sup>) and proper professional intervention, if supported by parents, can often overcome the gender identity disorder (Rekers 1974<sup>54</sup>; Newman 1976). Unfortunately, many parents who report these concerns to their pediatricians are told not to worry about them. In some cases, the symptoms and parental concerns may appear to lessen when the child enters the second or third grade, but unless adequately dealt with the symptoms may reappear at puberty as intense, same-sex attraction. This attraction appears to be the result of a failure to identify positively with one's own sex.

It is important that those involved in child care and education become aware of the signs of gender identity disorder and chronic juvenile unmasculinity and access the resources available to find appropriate help for these children. (Bradley 1998; Brown 1963<sup>55</sup>; Acosta 1975<sup>56</sup>) Once convinced that same-sex attraction is not a genetically determined disorder, one is able to hope for prevention and one is also able to hope for a therapeutic model to greatly mitigate if not eliminate same-sex attractions.

#### 4) AT-RISK, NOT PREDESTINED

While a number of studies have shown that children who have been sexually abused, children exhibiting the symptoms of GID, and boys with chronic juvenile unmasculinity are at risk for same-sex attractions in adolescence and adulthood, it is important to note that a significant percentage of these children do not become

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<sup>52</sup> Harry: "These data suggest that some history of childhood femininity is almost always a precursor of adolescent homosexual behavior." (p.259)

<sup>53</sup> Hadden: "In my experience with male homosexuals, they almost universally recognize that they were maladjusted at the time they started school. Many were recognized by their parents as needing psychiatric assistance much earlier." (p.78)

<sup>54</sup> Rekers: "When we first saw him, the extent of his feminine identification was so profound ... that it suggested irreversible neurological and biochemical determinants. After 26 months follow-up, he looked and acted like any other boy. People who viewed the video taped recordings of him before and after treatment talk of him as 'two different boys.'"

<sup>55</sup> Brown: "In summary, then it would seem that the family pattern involving a combination of a dominating, overly intimate mother *plus* a detached, hostile or weak father is beyond doubt related to the development of male homosexuality...It is surprising there has not been greater recognition of this relationship among the various disciplines that are concerned with children. A problem that arises in this connection is how to inform and educate teachers and parents relative to the decisive influence of the family in determining the course and outcome of the child's psychosexual development. There would seem no justification for waiting another 25 or 50 years to bring this information to the attention of those who deal with children. And there is no excuse for professional workers in the behavioral sciences to continue avoiding their responsibility to disseminate this knowledge and understanding as widely as possible." (p.232)

<sup>56</sup> Acosta: "...better prospects for intervention in homosexuality lie in its prevention through the early identification and treatment of the potential homosexual child." (p.9)

homosexually active as adults. (Green 1985<sup>57</sup>; Bradley 1998)

For some, negative childhood experiences are overcome by later positive interactions. Some make a conscious decision to turn away from temptation. The presence and the power of God's grace, while not always measurable, cannot be discounted as a factor in helping an at-risk individual turn away from same-sex attraction. The labeling of an adolescent, or worse a child, as unchangeably "homosexual" does the individual a grave disservice. Such adolescents or children can, with appropriate, positive intervention, be given proper guidance to deal with early emotional traumas.

## 5) THERAPY

Those promoting the idea that sexual orientation is immutable frequently quote from a published discussion between Dr. C.C. Tripp and Dr. Lawrence Hatterer in which Dr. Tripp stated: "... there is not a single recorded instance of a change in homosexual orientation which has been validated by outside judges or testing. Kinsey wasn't able to find one. And neither Dr. Pomeroy nor I have been able to find such a patient. We would be happy to have one from Dr. Hatterer." (Tripp & Hatterer 1971) They fail to reference Dr. Hatterer response:

"I have 'cured' many homosexuals, Dr. Tripp. Dr. Pomeroy or any other researcher may examine my work because it is all documented on 10 years of tape recordings. Many of these 'cured' (I prefer to use the word 'changed') patients have married, had families and live happy lives. It is a destructive myth that 'once a homosexual, always a homosexual.' It has made and will make millions more committed homosexuals. What is more, not only have I but many other reputable psychiatrists (Dr. Samuel B. Hadden, Dr. Lionel Ovesey, Dr. Charles Socarides, Dr. Harold Lief, Dr. Irving Bieber, and others) have reported their successful treatments of the treatable homosexual." (Tripp & Hatterer 1971)

A number of therapists have written extensively on the positive results of therapy for same-sex attraction. Tripp chose to ignore the large body of literature on treatment and surveys of therapists. Reviews of treatment for unwanted same-sex attractions shows that it is as successful as treatment for similar psychological problems: about 30% experience a freedom from symptoms and another 30% experience improvement. (Bieber 1962<sup>58</sup>; Clippinger 1974<sup>59</sup>; Fine 1987<sup>60</sup>; Kaye 1967<sup>61</sup>; MacIntosh 1994<sup>62</sup>; Marmor 1965<sup>63</sup>;

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<sup>57</sup> Green: "This longitudinal study of two groups of boys demonstrates that the association between extensive cross-gender behavior in boyhood and homosexual behavior in adulthood, suggested by previous retrospective reports, can be validated by a prospective study of clinically or family-referred boys with behaviors consistent with the gender identity disorder of childhood. However, not all boys with extensive cross-gender behavior evolved as bisexual or homosexual men. No boys in the comparison group evolved as bisexual or homosexual." (p.340)

<sup>58</sup> Bieber: "The therapeutic results of our study provide reason for an optimistic outlook. Many homosexuals became exclusively heterosexual in psychoanalytic treatment. Although this change may be more easily accomplished by some than by others, in our judgment a heterosexual shift is a possibility for all homosexuals who are strongly motivated to change." (p.319)

<sup>59</sup> Clippinger: "Of 785 patients treated, 307 - or approximately 38% -- were cured. Adding the percentage figures of the two other studies, we can say that at least 40% of the homosexuals were cured, and an

Nicolosi 1998<sup>64</sup>; Rogers 1976<sup>65</sup>; Satinover 1996<sup>66</sup>; Throckmorton<sup>67</sup>; West <sup>68</sup>)  
Reports from individual therapists have been equally positive. (Barnhouse 1977<sup>69</sup>;

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additional 10 to 30% of the homosexuals were improved, depending on the particular study for which statistics were available." (p.22)

<sup>60</sup> Fine: "Whether with hypnosis ..., psychoanalysis of any variety, educative psychotherapy, behavior therapy, and/or simple educational procedures, a considerable percentage of overt homosexuals became heterosexual... If patients were motivated, whatever procedure is adopted a large percentage will give up their homosexuality... The misinformation that homosexuality is untreatable by psychotherapy does incalculable harm to thousands of men and women... All studies from Schrenk-Notzing on have found positive effects virtually regardless of the kind of treatment used." (p.85-86)

<sup>61</sup> Kaye: "Finally, we have indications for therapeutic optimism in the psychoanalytic treatment of homosexual women. We find, roughly, at least a 50% probability of significant improvement in women with this syndrome who present themselves for treatment and remain in it." (p.634)

<sup>62</sup> MacIntosh queried psychoanalysts who reported that of 824 male patients of 213 analysts - 197 (23.9%) changed to heterosexuality, 703 received significant therapeutic benefit; and of the 391 female patients of 153 analysts -- 79 (20.2%) changed to heterosexuality, 318 received significant therapeutic benefit. (p.1183)

<sup>63</sup> Marmor: "The clinicians represented in this volume present convincing evidence that homosexuality is a potentially reversible condition. There is little doubt that much of the recent success in the treatment of homosexuals stems from the growing recognition among psychoanalysts that homosexuality is a disorder of adaptation." (p. 21)

<sup>64</sup> Nicolosi surveyed 850 individuals and 200 therapists and counselors -- specifically seeking out individuals who claim to have made a degree of change in sexual orientation. Before counseling or therapy, 68% of respondents perceived themselves as exclusively or almost entirely homosexual, with another 22% stating they were more homosexual than heterosexual. After treatment only 13% perceived themselves as exclusively or almost entirely homosexuality, while 33% described themselves as either exclusively or almost entirely heterosexual. 99% of respondents said they now believe treatment to change homosexuality can be effective and valuable.

<sup>65</sup> Rogers: "In general, reports on the group treatment of homosexuals are optimistic; in almost all cases the therapists report a favorable outcome of therapy whether the therapeutic goal was one of achieving a change in sexual orientation or whether it was a reduction in concomitant problems." (p.22)

<sup>66</sup> Satinover reviewed literature in treatment and found that in the eight years between 1966 and 1974 alone, the Medline database -- which excludes many psychotherapy journals -- listed over a thousand articles on the treatment of homosexuality. According to Satinover, these reports contradict claims that change is impossible. Indeed, it would be more accurate to say that all the existing evidence suggests strongly that homosexuality is quite changeable. Most psychotherapists will allow that in the treatment of any condition, a 30% rate may be anticipated. (p.169)

<sup>67</sup> Throckmorton: "Narrowly, the question to be addressed is: Do conversion therapy techniques work to change unwanted sexual arousal? I submit that the case against conversion therapy requires opponents to demonstrate that no patients have benefited from such procedures or that any benefits are too costly in some objective way to be pursued even if they work. The available evidence supports the observation of many counselors -- that many individuals with same-gender sexual orientation have been able to change through a variety of counseling approaches." (p.287)

<sup>68</sup> West summarizes the results of studies: behavioral techniques have the best documented success (never less than 30%); psychoanalysis claims a great deal of success (the average rate seemed to be about 25%, but 50% of the bisexuals achieved exclusive heterosexuality.) "Every study ever performed on conversion from homosexual to heterosexual orientation has produced some successes."

<sup>69</sup> Barnhouse. "These facts and statistics about cure are well known and not difficult to verify. In addition, there are many people to have experienced their homosexuality as a burden either for moral or social reasons who have, without the aid of psychotherapy, managed to give up this symptom; of these, a significant number have been able to make the transition to satisfying heterosexuality. Quite apart from published studies by those who have specialized in the treatment of sexual disorders, many psychiatrists and psychologists with a more general type of practice (and I include myself in this group) have been successful in helping homosexual patients to make a complete and permanent transition to heterosexual."



Bergler 1962<sup>70</sup>; Bieber 1979<sup>71</sup>; Cappon 1960<sup>72</sup>; Caprio 1954<sup>73</sup>; Ellis 1956<sup>74</sup>; Hadden 1958<sup>75</sup>; Hadden 1967b<sup>76</sup>; Hadfield 1958<sup>77</sup>; Hatterer 1970<sup>78</sup>; Kronmeyer 1989<sup>79</sup>) This is only a representative sampling of the therapists who report successful results in the treating of individuals experiencing same-sex attractions.

There are also numerous autobiographical reports from men and women who once believed themselves to be unchangeably bound by same-sex attractions and behaviors. Many of these men and women (Exodus 1990-2000<sup>80</sup>) now describe themselves as free of same-sex attraction, fantasy, and behavior. Most of these

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(p.109)

<sup>70</sup> Bergler: "In nearly thirty years, I have successfully concluded analyses of one hundred homosexuals... and have seen nearly five hundred cases in consultation. On the basis of the experience thus gathered, I make the positive statement that homosexuality has an excellent prognosis in psychiatric-psychoanalytic treatment of one to two years' duration, with a minimum of three appointments each week -- provided the patient really wishes to change. A considerable number of colleagues have achieved similar success."

(p.176)

<sup>71</sup> Bieber: "We have followed some patients for as long as 20 years who have remained exclusively heterosexual. Reversal estimates now range from 30% to an optimistic 50%" (p.416).

<sup>72</sup> Cappon reported that of patients with bisexual problems 90% were cured (i.e., no reversions to homosexual behavior, no consciousness of homosexual desire and fantasy) in males who terminated treatment by common consent. Male homosexual patients: 80% showed marked improvement (i.e., occasional relapses, release of aggression, increasingly dominant heterosexuality)... 50% changed."(p.265-268) Of female patients 30% changed.

<sup>73</sup> Caprio: "Many patients of mine, who were formerly lesbians, have communicated long after treatment was terminated, informing me that they are happily married and are convinced that they will never return to a homosexual way of life." (p.299)

<sup>74</sup> Ellis: "... it is felt that there are some grounds for believing that the majority of homosexuals who are seriously concerned about their condition and willing to work to improve it may, in the course of active psychoanalytically-oriented psychotherapy, be distinctly helped to achieve a more satisfactory heterosexual orientation." (p.194)

<sup>75</sup> Hadden: "From my experience I have concluded that homosexuals can be treated more effectively by group psychotherapy when they are started in groups made up exclusively of homosexuals. In such groups the rationalization that homosexuality is a pattern of life they wish to follow is destroyed by their fellow homosexuals." (p. 814)

<sup>76</sup> Hadden: "As each patient is brought into the group, we make it clear to him that we do not regard homosexuality as a particular disease, but as a symptom of an overall pattern of maladjustment.... I anticipate that better than one-third of the patients who persist in treatment will experience a reversal of their sexual pattern, but it may be necessary to continue in treatment for two or more years." (p.114)

<sup>77</sup> Hadfield reported curing 8 homosexuals: "By cure I do not mean... that the homosexual is merely able to control his propensity ... Nor .. do I mean that the patient is rendered capable of having sexual relations and bearing children; for ... he might do this by the help of homosexual fantasies. By 'cure' I mean that he loses his propensity to his own sex has his sexual interests directed towards those of the opposite sex, so that he becomes in all respects a sexually normal person." (p.1323)

<sup>78</sup> Hatterer reported: 49 patients changed (20 married, of these 10 remained married, 2 divorced, 18 achieved heterosexual adjustments); 18 partially recovered, remained single; 76 remained homosexual (28 palliated - 58 unchanged) "A large undisclosed population has melted into heterosexual society, persons who behaved homosexually in late adolescence and early adulthood, and who, on their own, resolved their conflicts and abandoned such behavior to go on to successful marriages or to bisexual patterns of adaptation." (p.14)

<sup>79</sup> Kroneymeyer: "From my 25 years' experience as a clinical psychologist, I firmly believe that homosexuality is a **learned** response to early painful experiences and that it can be **unlearned**. For those homosexuals who are unhappy with their life and find effective therapy it is 'curable'" (p.7)

<sup>80</sup> Exodus North America *pdate* publishes a monthly newsletter containing testimonies of men and women who have left homosexuality. PO Box 77652, Seattle WA 98177, see issues from 1990 - 2000

individuals found freedom through participation in religion based support groups, although some also had recourse to therapists. Unfortunately, a number of influential persons and professional groups ignore this evidence (APA 1997<sup>81</sup>; Herek 1991<sup>82</sup>) and there seems to be a concerted effort on the part of homosexual apologists to deny the effectiveness of treatment of same-sex attraction or claim that such treatment is harmful. Barnhouse expressed wonderment at these efforts: "The distortion of reality inherent in the denials by homosexual apologists that the condition is curable is so immense that one wonders what motivates it." (Barnhouse 1977)

Robert Spitzer, M.D., the renowned Columbia University psychiatric researcher, who was directly involved in the 1973 decision to remove homosexuality from the American Psychiatric Association's list of mental disorders, has recently become involved with research the possibility of change. Dr. Spitzer stated in an interview: "I am convinced that many people have made substantial changes toward becoming heterosexual...I think that's news... I came to this study skeptical. I now claim that these changes can be sustained." (NARTH 2000).

## 6) THE GOALS OF THERAPY

Those who claim that change of sexual orientation is impossible, usually define change as total and permanent freedom from all homosexual behavior, fantasy, or attraction in a person who had previously been homosexual in behavior and attraction. (Tripp 1971<sup>83</sup>) Even when change is defined in this extreme manner the claim is untrue. Numerous studies report cases of total change. (Goetz 1997<sup>84</sup>)

Those who deny the possibility of total change admit that change of behavior is possible (Coleman 1978<sup>85</sup>; Herron 1982<sup>86</sup>) and that persons who have been sexually

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<sup>81</sup> "APA "Fact sheet: Homosexuality and Bisexuality: ... There is no published scientific evidence supporting the efficacy of 'reparative therapy' as a treatment to change one's sexual orientation."

<sup>82</sup> Herek: "As recently as January of 1990, Dr. Bryant Welch, Executive Director for Professional Practice of the American Psychological Association, stated that 'no scientific evidence exists to support the effectiveness of any of the conversion therapies that try to change one's sexual orientation' and that 'research findings suggest that efforts to 'repair' homosexuals are nothing more than social prejudice garbed in psychological accouterments.'" (p.152)

<sup>83</sup> Tripp: "From my point of view, there is no indication that fundamental changes in anybody's sex life are ever wrought by therapy, nor would they be particularly desirable anyway. A person's best sexual orientation is the one that helps him get the most out of himself, spontaneously. Killing off his guilt and his childish expectation that conformity is the road to heaven both tend to give him confidence and the energy to make a much smoother social integration... Since homosexuality is an alternate orientation and not a disease, 'cure' is patently impossible. What passes for 'cure' is surface symptom suppression or outright avoidance." (p.48)

<sup>84</sup> Goetz reviewed 17 studies and found a total of 44 persons who were exclusively or predominantly homosexual experienced a full shift of sexual orientation.

<sup>85</sup> Coleman: "... to offer a cure to homosexuals who request a change in their sexual orientation is, in my opinion unethical. There is evidence, as reviewed in this paper, that therapists can help individuals change their behavior for a period of time. The question remains whether it is beneficial for patients to change their behavior to something that is inconsistent or incongruent with their sexual orientation." (p.354)

<sup>86</sup> Herron: "'Changing a person's sexual *behavior* from homosexual to heterosexual might be accomplished by working with a potential already present, but this would not really change the person's *preference*. While it may appear that psychoanalysis can change a person's sexual orientation, in truth this is a limited accomplishment that happens only occasionally and even then is of questionable duration.'" (p.179)

involved with both sexes appear more able to change.(Acosta 1975<sup>87</sup>) A careful reading of the articles opposing therapy for change reveals that the authors who see therapy for change as unethical (Davison 1982<sup>88</sup>; Gittings 1973<sup>89</sup>) do so because they view the such therapy as oppressive to those who do not want to change (Begelman 1975<sup>90</sup>; 1977<sup>91</sup>; Murphy 1992<sup>92</sup>; Sleek 1997<sup>93</sup>; Smith 1988<sup>94</sup>) and view those persons with same-sex attraction who express a desire to change as victims of societal or religious oppression. (Begelman 1977<sup>95</sup>; Silverstein 1972<sup>96</sup>)

It should be noted that almost without exception, those who regard therapy as unethical, also reject abstinence from non-marital sexual activity as a minimal goal

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<sup>87</sup> Acosta: "Most therapeutic success seem to be with bisexuals rather than exclusive homosexuals. The combined use of psychotherapy and specific behavioral techniques is seen to offer some promise for heterosexual adaptation with certain kinds of patients." (p.9)

<sup>88</sup> Davison: "... even if one were to demonstrate that a particular sexual preference could be modified by a negative learning experience, there remains the question of how relevant these data are to the ethical question of whether one *should* engage in such behavior changes regimens. The simple truth is that data on efficacy are quite irrelevant. Even if we could effect certain changes, there is still the more important question of whether we *should*. I believe we should not." (p.96) "Change of orientation therapy programs should be eliminated. Their availability only confirms professional and societal biases against homosexuality, despite seemingly progressive rhetoric about its normality..."(p.97)

<sup>89</sup> Gittings: "The homosexual community looks upon efforts to change homosexuals to heterosexuality, or to mold younger, supposedly malleable homosexuals into heterosexuality... as an assault upon our people comparable in its way to genocide."

<sup>90</sup> Begelman: "The efforts of behavior therapists to reorient homosexuals to heterosexuals *by their very existence constitute a significant causal element in reinforcing the social doctrine that homosexuality is bad.*" (p.180)

<sup>91</sup> Begelman: "My recommendation that behavior therapists consider abandoning the administration of sexual reorientation techniques is based on the following considerations. Administering these programs means reinforcing the social belief system about homosexuality. The *meaning* of the act of providing reorientation services is yet another element in a causal nexus of oppression." (p.217)

<sup>92</sup> Murphy: "There would be no reorientation techniques where there no interpretation that homoeroticism is an inferior state, an interpretation that in many ways continues to be medically defined, criminally enforced, socially sanctioned, and religiously justified. And it is in this moral interpretation, more than in the reigning medical theory of the day, that all programs of sexual reorientation have their common origins and justifications." (p.520)

<sup>93</sup> Sleek quotes Linda Garnet, Chair of APA's Board for Advancement of Psychology in the Public Interest who stated that reorientation therapies "feed upon society's prejudice towards gays and may exacerbate a patient's problems with poor self-esteem, shame, and guilt."

<sup>94</sup> Smith: "'Naturally, all parents wish their children to be happy and to resemble themselves, and if it were possible to prevent homosexual adjustment (not to mention transsexualism) most parents would welcome the intervention. On the other hand, this raises ethical issues along the lines of other 'Final Solutions' to minority problems.'"(p.67)

<sup>95</sup> Begelman: "The recommendation is not based on any abstract disagreement with the principle that patients have a right to seek aid in reducing their anxiety or upset. But it does take cognizance of the fact that the homosexual person who seeks treatment does so most of the time because he has been forced into adopting a conventional and prejudicial view of his behavior. On what ethical basis, it may be asked, are we obliged to desert the patient in favor of allegiance to an abstract set of considerations." (p.217)

<sup>96</sup> Silverstein : "To suggest that a person comes voluntarily to change his sexual orientation is to ignore the powerful environmental stress, oppression if you will, that has been telling him for years that he should change... What brings them into counseling is guilt, shame, and the loneliness that comes from their secret. If you really wish to help them freely choose, I suggest you first desensitize them to their guilt. Allow them to dissolve the shame about their desires and actions and to feel comfortable with their sexuality. After that, let them choose, but not before."(p.4)

(Barrett 1996<sup>97</sup>) and among the therapists who accept homosexual acts as normal many find nothing wrong with infidelity in committed relationships (Nelson 1982<sup>98</sup>), anonymous sexual encounters, general promiscuity, auto-eroticism (Saghir 1973), sado-masochism, and various paraphilias. Some even support a lessening of restrictions on sex between adults and minors (Mirkin 1999<sup>99</sup>) or deny the negative psychological impact of sexual child abuse. (Rind 1998; Smith 1988<sup>100</sup>)

Some of those who consider therapy unethical also challenge established theories of child development. (Davison 1982<sup>101</sup>; Menvielle 1998<sup>102</sup>) These tend to place blame for the undeniable problems suffered by homosexually active adolescents and adults on societal oppression. All research conclusions must be evaluated in light of the biases which the researchers bring to the project. When research is infused with an acknowledged political agenda, its value is seriously diminished.

It should be pointed out that Catholics cannot support forms of therapy which encourage the patients to replace one form of sexual sin with another. (Schwartz 1984) Some therapists, for example, do not consider a patient "cured" until he can comfortably engage in sexual activity with the other sex, even if the patient is not married. (Masters 1979) Others encouraged patients to masturbate using other-sex imagery. (Blitch 1972; Conrad 1976)

For a Catholic with same sex attraction, the goal of therapy should be freedom to live chastely according to one's state in life. Some of those who have struggled with same-sex attractions believe that they are called to a celibate life. They should not be made to feel that they have failed to achieve freedom, because they do not experience desires for the other sex. Others wish to marry and have children. There is every reason to hope that many will be able, in time, to achieve this goal. They should not, however,

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<sup>97</sup> Barrett: "Assisting gays and lesbians to step away from external religious authority may challenge the counselor's own acceptance of religious teachings." (p.8)

<sup>98</sup> Nelson, a professor of Christian ethics defends homosexual infidelity: "... it is insensitive and unfair to judge gay men and lesbians by a heterosexual ideal of the monogamous relationship... Some such couples (as is true of some heterosexual couples) have explored relationships that admit the possibility of sexual intimacy with secondary partners." (p.173)

<sup>99</sup> Mirkin: "This article will argue that, like homosexuality, the concept of child molestation is a culture and class specific modern creation. Though Americans consider intergenerational sex to be evil, it has been permissible or obligatory in many cultures and periods of history. Sex with male youths is especially widespread." (p.4)

<sup>100</sup> Smith: "Pedophilia may be a cultural label rather than anything inherently medical or psychiatric; anthropological findings support this view." (p.68)

<sup>101</sup> Davison: "Bieber *et al.* found that what they called a 'close-binding intimate mother' was present much more often in the life history of the analytic homosexual patients than among the heterosexual controls. But what is wrong with such a mother unless you happen to find her in the background of people whose current behavior you judge *beforehand* to be pathological? Moreover, even when an emotional disorder is identified in a homosexual, it could be argued that the problem is due to the extreme duress under which the person has to live in a society that asserts that homosexuals are 'queer' and that actively oppresses them." (p.92)

<sup>102</sup> Menvielle in letter criticizing an article on GID by Bradley and Zucker (1997): "The ethical implications of whether childhood GID is a psychiatric disorder versus a manifestation of normal homosexual orientation are vital because labeling prehomosexual children as disordered would be incorrect." (p.243) Bradley and Zucker responded: "Dr. Menvielle is naive in his assumption that these children would be happy if they were simply allowed to 'grow up' pursuing their cross-gender behavior and interests, including the desire to change sex. They are unhappy children who are using these behaviors defensively to deal with their distress." (p.244)

be encouraged to rush into marriage, since there is ample evidence that marriage is not a cure for same-sex attractions. With the power of grace, the sacraments, support from the community, and an experienced therapist, a determined individual should be able to achieve the inner freedom promised by Christ.

Experienced therapists can help individuals uncover and understand the root causes of the emotional trauma which gave rise to their same sex attractions and then work in therapy to resolve this pain. Men experiencing same-sex attractions often discover how their masculine identity was negatively effected by feelings of rejection from father or peers or from a poor body image which result in sadness, anger and insecurity. As this emotional pain is healed in therapy, the masculine identity is strengthened and same sex attractions diminish.

Women with same sex attractions can come to see how conflicts with fathers or other significant males led them to mistrust of male love or how lack of maternal affection led to a deep longing for female love. Insight into causes of anger and sadness will hopefully lead to forgiveness and freedom. All this takes time. In this respect individuals suffering from same-sex attraction are no different than the many other men and women who have emotional pain and need to learn how to forgive.

Catholic therapists working with Catholic individuals should feel free to use the wealth of Catholic spirituality in this healing process. Those with father wounds can be encouraged to develop their relationship with God as a loving father. Those who were rejected or ridiculed by peers as youngsters can meditate upon the Jesus as brother, friend, and protector. Those who feel unmothered can turn to Mary for comfort.

There is every reason for hope that with time those who seek freedom will find it, but we must recognize when we encourage hope, there are some who will not achieve their goals. We may find ourselves in the same position as a pediatric oncologist who spoke of how when he first began his practice, there was almost no hope for children stricken with cancer and the physician's duty was to help the parents accept the inevitable and not waste their resources chasing a "cure." Today almost 70% of the children recover, but each death leaves the medical team with terrible feeling of failure. As the prevention and treatment of same-sex attraction improves, the individuals who still struggle will, more than ever, need compassionate and sensitive support.

## **PART II      RECOMMENDATIONS**

### **1)      MINISTRY TO INDIVIDUALS EXPERIENCING SAME-SEX ATTRactions**

It is very important for every Catholic experiencing same sex attractions to know that there is hope, and that there is help. Unfortunately, this help is not always readily available in all areas. Support groups, therapists, and spiritual counselors who unequivocally support the Church's teaching are essential components of the help that is needed. Since the notions of sexuality in our country are so varied patients seeking help must be cautious that the group or counselor supports Catholic moral imperatives. One of the better known Catholic support agencies is an organization known as Courage (See Appendix) and its affiliated organization Encourage. While any attempt to teach the sinfulness of illicit homosexual behavior may be greeted with accusations of 'homophobia', the reality is that Christ calls all to chastity in keeping with the particular state of life. The desire of the Church to help all live chastely is not a blanket condemnation of any who find chastity difficult but rather the compassionate response of a Church seeking to imitate Christ, the Good Shepherd.

It is essential that every Catholic experiencing same-sex attractions have easy access to support groups, therapists, and spiritual counselors who unequivocally support the Church's teaching and are prepared to offer the highest quality help. In many areas the only support groups available are run by Evangelical Christians or by people who reject the Church's teaching. The failure of the Catholic community to provide for the needs of this population is a serious omission which must not be allowed to continue. It is particularly tragic that Courage, which under the leadership of Fr. John Harvey has developed an excellent and authentically Catholic network of support groups, is not yet available in every diocese and major city.

Anecdotal reports of individuals or organizations, under Catholic auspices or directly associated with the Catholic Church, counseling persons with same-sex attractions to practice fidelity in same-sex relationships rather than chastity according to their state in life are quite distressing. It is most important that Church related counselors or support groups be very clear about the nature and genesis of same-sex attraction. This condition is not genetically or biologically determined. This condition is not unchangeable. It is deceitful to counsel individuals experiencing same-sex attractions that it is acceptable to engage in sexual acts provided these occur within the context of a faithful relationship. The teachings of the Catholic Church on sexual morality are explicitly clear and do not allow exceptions. Catholics have a right to know the truth and those working with or for Catholic institutions have an obligation to clearly enunciate that truth.

Some clerics, perhaps because they erroneously believe that same-sex attraction is genetically determined and unchangeable, have encouraged individuals experiencing same-sex attractions to identify with the gay community, by publicly proclaiming themselves gay or lesbian, but live chastity in their personal life. There are several reasons why this is an misguided course of action: 1) It is based on the mistaken idea that same-sex attraction is an unchangeable aspect of the individual and discourages persons from seeking help; 2) The "gay" community promotes an ethic of sexual behavior which

is totally antithetical to the Catholic teaching on sexuality and has made no secret of its desire to eliminate "erotophobia" and "heterosexism." There is simply no way the position articulated by spokespersons for the "gay" movement and the Catholic church can be reconciled; 3) It puts easily tempted persons into places which must be considered the near occasion of sin.; 4) It creates a false hope that the Church will eventually change its teaching on sexual morality.

Catholics must, of course, reach out to individuals experiencing same-sex attraction, to those actively involved in homosexual acts, and particularly to those suffering from sexually transmitted diseases, with love, hope, and the authentic, uncompromised message of freedom from sin through Jesus Christ.

## 2) THE ROLE OF THE PRIEST

It is of paramount importance that priests, when faced with parishioners troubled by same-sex attraction, have access to solid information and genuinely beneficial resources. The priest, however, must do more than simply refer to other agencies (See Courage and Encourage in the Appendix). He is in a unique position to provide specific spiritual assistance to those experiencing same-sex attraction. He must, of course, be very sensitive to the intense feelings of insecurity, guilt, shame, anger, frustration, sadness, and even fear in these individuals. This does not preclude him from speaking very clearly about the teachings of the Church (See CCC, n.2357-2359), the need for forgiveness and healing in Confession, the need to avoid occasions of sin, and the need for a strong prayer life. A number of therapists believe that religious faith plays a crucial part in the recovery from same-sex attraction and sexual addictions.

When an individual confesses same-sex attractions, fantasies, or homosexual acts, the priest should be aware that these are often manifestations of childhood and adolescent traumas, sexual child abuse, or unmet childhood needs for the love and affirmation from the same-sex parent. Unless these underlying problems are addressed, the individual may find the temptations returning and fall into despair. Those who reject the Church's teachings and encourage persons with same-sex attractions to enter into so called "stable, loving homosexual unions" fail to understand that such arrangements will not resolve these underlying problems. While encouraging therapy and support group membership, the priest should remember that through the sacrament, he can help individual penitents deal not only with the sin, but also with causes of same-sex attraction.

The following list, while not exhaustive, illustrates some of the ways in which a priest may help the individuals with these problems who come to the Sacrament of Reconciliation:

- a) Persons, experiencing same-sex attraction or confessing sins in this area, almost always carry a burden of deep emotional pain, sadness, and resentment toward those who have rejected, neglected or hurt them, including their parents, peers, and sexual molesters. Helping them to forgive can be the first step in healing.(Fitzgibbons 1999<sup>103</sup>)
- b) Individuals experiencing same-sex attractions often report a long history of early

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<sup>103</sup> Fitzgibbons: "Experience has taught me that healing is a difficult process, but through the mutual efforts of the therapist and the patient, serious emotional wounds can be healed over a period of time." (p.96)



sexual experiences and sexual trauma.(Doll 1992<sup>104</sup>) Homosexually active persons are more likely to have engaged in sexual activity with another person at a young age.(Stephan 1973<sup>105</sup>; Bell 1981<sup>106</sup>) Many have never told any one about these experiences (Johnson 1985)<sup>107</sup> and carry tremendous guilt and shame. In some cases, those who were sexually abused feel guilty because they reacted to their trauma by acting out sexually. The priest can delicately inquire about early experiences, assuring these persons that their sins are forgiven, and help them to find freedom through forgiving others.

c) Individuals involved in homosexual activity may also suffer from sexual addiction (Saghir 1973<sup>108</sup>; Beitchman 1991<sup>109</sup>; Goode 1977<sup>110</sup>) Those who engage in homosexual activity are also more likely to have engaged in extreme forms of sexual behavior or to have exchanged sex for money. (Saghir 1973<sup>111</sup>) Addictions are not easy to overcome, frequent recourse to confession can be a first step to freedom. The priest should remind the penitents that even the most extreme sins in these areas can be forgiven, encouraging them to resist despair and to persevere, while at the same time suggesting that support group designed to deal with addiction.

d) Persons with same-sex attractions are often abuse alcohol, prescription drugs and illegal drugs. (Fifield 1977<sup>112</sup>; Saghir 1973<sup>113</sup>) Such abuse may weaken resistance to

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<sup>104</sup> Doll: 42% of a sample of 1,001 homosexual men reported childhood experiences that meet the criteria for sexual abuse.

<sup>105</sup> Stephan: "... homosexuals reported experiencing their first orgasm at a younger age than the heterosexuals" 24% of homosexuals first orgasms occurred during homosexual contacts versus 2% of heterosexuals .(p.511)

<sup>106</sup> Bell: Homosexuals average age of first homosexual encounter 9.7 years. Heterosexuals first sexual encounter 11.6 years.

<sup>107</sup> Johnson: "The 40 adolescent males reporting sexual victimization ranged in age from 15 to 21 years at the time of their initial clinic visit... No adolescent under 15 years of age reported having been sexually assaulted, and only six of the 40 were under age 17...Only six of the 40 patients reported having revealed the assault to anyone prior to the interview... All six patients identified themselves as currently homosexual." (p.374) "Even though nearly half of our adolescent male clinic population is under 15 years of age, all the adolescents who admitted sexual molestation were over 15 years of age. Since all the reported molestations occurred during the preadolescent years, we can only speculate that our young adolescent males did not report earlier sexual abuse. " Of the 40 reporting sexual abuse 47.5% self-identified as homosexual. (p.375)

<sup>108</sup> Saghir and Robins found that while less than 6% of heterosexual men under 19 and 0% of those over 19 masturbated 4 or more times per week, 46% of homosexual men under 19, 31% of those 20 to 29, and 26% of those over 30 did so. (p.49-50)

<sup>109</sup> Beitchman:"...sexually abused school-age children of both sexes, like their sexually abused pre-school counterparts, appeared more likely to manifest inappropriate sexual behaviors (e.g., excessive masturbation, sexual preoccupation, and sexual aggression) than did both normal and clinical controls." (p.544)

<sup>110</sup> Goode: Never masturbated - 28% Homosexually inexperienced women versus 0% homosexually experienced. Masturbated 6 or more times in past month - 13% of HIW v. 50% of HEW.

<sup>111</sup> Saghir and Robins' study found 40% of homosexual men paid or received money for sex, verses 17% of controls (not homosexual) who paid for sex, none received. (p.81)

<sup>112</sup> Fifield:"... an alarming number of gay men and women (31.96%) are trapped in an alcohol-centered lifestyle."

<sup>113</sup> Saghir and Robins found that 30% of the homosexuals in their sample reported excessive drinking or alcohol dependence verses 20% of the heterosexuals. (p.119)

sexual temptation. The priest may recommend membership in a support group which addresses these problems.

e) Despair and suicidal thoughts are also frequently a part of the life of an individual troubled by same-sex attraction. (Beitchman 1991<sup>114</sup>; Herrell 1999; Fergusson 1999) The priest can assure the penitent that there is every reason to hope that the situation will change and that God loves them and wants them to live a full and happy life. Again, forgiving others can be extremely helpful.

f) Persons experiencing same-sex attraction may suffer from spiritual problems such as envy (Hurst 1980) or self pity. (Van den Aardweg 1969) It is important that the individual experiencing same-sex attractions not be treated as though sexual temptations were their only problem.

g) The overwhelming majority of men and women experiencing same-sex attraction and women report a poor relationship with their fathers (see footnotes 17 to 23). The priest, as a loving and accepting father figure, can through the sacrament begin the work of repairing that damage and facilitating a healing relationship with God the Father. The priest can also encourage devotion to St. Joseph.

The priest needs to be aware of the depth of healing needed by these seriously conflicted persons. He needs to be a source of hope for the despairing, forgiveness for the erring, strength for the weak, encouragement for the faint of heart, sometimes a loving father figure for the wounded. In brief, he must be Jesus for these beloved children of God who find themselves in most difficult situations. He must be pastorally sensitive but he must also be pastorally firm, imitating, as always, the compassionate Jesus who healed and forgave seventy times seven times but always reminded, Go and do not commit this sin again .

### 3) CATHOLIC MEDICAL PROFESSIONALS

Pediatricians need to know the symptoms of Gender Identity Disorder (GID) and chronic juvenile unmasculinity. With early identification and intervention, there is every reason to hope that the problem can be successfully resolved. (Zucker 1995<sup>115</sup>; Newman 1976<sup>116</sup>) While the primary reason for treating children is to alleviate their present unhappiness (Newman 1976<sup>117</sup>; Bradley 1998<sup>118</sup>; Bates 1974<sup>119</sup>), treatment of GID and

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<sup>114</sup> Beitchman: "A review of studies reporting symptomology among sexually abused adolescents revealed evidence for the presence of depression, low self-esteem, and suicidal ideation." (p.544)

<sup>115</sup> Zucker: "...In general we concur with those (e.g. Green 1972; Newman 1976; Stoller, 1978) who believe that the earlier treatment begins, the better." (p.281) "It has been our experience that a sizable number of children and their families can achieve a great deal of change. In these cases, the gender identity disorder resolves fully, and nothing in the children's behavior or fantasy suggest that gender identity issues remain problematic.... All things considered, however, we take the position that in such cases a clinicians should be optimistic, not nihilistic, about the possibility of helping the children to become more secure in their gender identity." (p.282)

<sup>116</sup> Newman: "Feminine boys, unlike men with postpubertal gender identity disorders seem remarkably responsive to treatment." (p.684)

<sup>117</sup> Newman: "Teasing and social rejection by male peers decreases and is replaced by acceptance. During

chronic juvenile unmasculinity can prevent the development of same-sex attraction and the problems associated with homosexual activity in adolescence and adult life.

Most parents do not want their child to become involved in homosexual behavior, but parents of children at-risk are often resistant to treatment. (Zucker 1995; Newman 1976<sup>120</sup>) Informing them of estimates that 75% of children exhibiting the symptoms of GID and CHRONIC JUVENILE UNMASCULINITY will without intervention experience same-sex attraction (Bradley 1998) and letting them know the risks associated with homosexual activity (Garafalo 1998<sup>121</sup>; Osmond 1994<sup>122</sup>; Stall 1988b<sup>123</sup>; Rotello 1997; Signorille 1997<sup>124</sup>) may help to overcome their opposition to therapy. Parental cooperation is extremely important if early intervention is to succeed.

Pediatricians should familiarize themselves with the literature on treatment. George Rekers has written a number of books on the subject. (Rekers 1988<sup>125</sup>) Zucker and Bradley provide a comprehensive review of the literature in their book *Gender Identity Disorder and Psychosocial Problems in Children and Adolescents*, (1995) as well as numerous case histories and treatment recommendations.

Physicians encountering patients with sexually transmitted diseases acquired through homosexual activity can inform the patients that psychological therapy and support groups are available, and that approximately 30% of motivated patients can achieve a change in orientation. In terms of disease prevention, an additional 30% are able to remain celibate or eliminate high risk behavior. They should also question these patients about drug and alcohol abuse, and recommend treatment when appropriate, since

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the initial 12 - 24 months of treatment, these patients begin to enjoy being accepted as boys, and their acceptance is a strong, continuing reinforcer." (p.684)

<sup>118</sup> Bradley: "Our experience is that such suffering diminishes radically, and self esteem improves when the parent are able to value the child and to support and to encourage same-sex behavior." (p.245)

<sup>119</sup> Bates: "It seems likely that it is the combination of effeminacy, fearfulness, social aversiveness; and immaturity that together constitute sufficient conditions for parents, schools, and others to seek clinical intervention for effeminacy." (p.14)

<sup>120</sup> Newman: "Mothers generally fear losing the son's companionship as he becomes more masculine and therefore reluctant to begin a treatment program." (p.684)

<sup>121</sup> Garafalo: "Gay and bisexual teenagers may take more risks, and engage in risky behavior earlier in life, than teenagers who describe themselves as heterosexual. GLB [gay, lesbian, bisexual] teenagers were more likely to consider or attempt suicide, abuse alcohol or drugs, participate in risky sexual activity, or be victimized, and to initiate these behaviors earlier."

<sup>122</sup> Osmond *et al.* conducted a household survey of unmarried men 18 through 29 years of age found that of 328 homosexual men 20.1% tested positive tested for HIV.

<sup>123</sup> Stall: "... the prevalence of use of particular drugs within this sample of an urban gay community is quite high and significant differences exist between the number of drugs used by the homosexual and heterosexual respondents. The finding that a sizable proportion of gay men use many different types of drugs raises the possibility that concurrent drug use is relatively common among gay men." (p.71)

<sup>124</sup> Signorille, quoting Steve Troy: "It's the age of AIDS and I think people's attitude is, 'I don't know how long I'm going to live... The majority of people who go to the circuit parties are HIV-positive, I really think so. Their attitude is, 'I'm going to live for the moment.' The circuit parties are the one outlet we have for total escapism. The unfortunate part of it is that when we do the drugs, we become much less inhibited. Things that we might normally not do when we have our wits about us, we actually do... And, to be honest, I can't say I'm... I can't say that I haven't done that myself. When people are on drugs, the chances of unsafe sex are greater -- like ten times higher." (p. 116)

<sup>125</sup> Rekers: "With major research grants from the National Institute of Mental Health, I have experimentally demonstrated an affective treatment for "gender identity disorder of childhood" which appears to hold potential for preventing homosexual orientation in males, if applied extensively in the population."

a number of studies have linked infection with STDs to substance abuse. (Mulry 1994<sup>126</sup>)

Even before the AIDS epidemic a study of men who have sex with men found that 63% had contracted a sexually transmitted disease through homosexual activity. (Bell 1978<sup>127</sup>) In spite of all the AIDS education, epidemiologists predict that for the foreseeable future 50% of men who have sex with men will become HIV positive. (Hoover 1991; Morris 1994; Rotello 1997<sup>128</sup>) They are also at risk for syphilis, gonorrhea, hepatitis A, B, C, HPV, and a number of other illness.

Mental health professionals should familiarize themselves with the works of therapists who have successfully treated persons experiencing same-sex attraction. Because same-sex attraction does not arise from a single cause, different individuals may require different types of treatment. Combining therapy with support group membership and spiritual healing is also an option that should be considered.

#### 4) TEACHERS IN CATHOLIC INSTITUTIONS

Teachers in Catholic institutions have a duty to defend the teachings of the Church on sexual morality, to counter false information on same-sex attraction, and to inform at-risk or homosexually involved adolescents that help is available. They should continue to resist pressure to include condom education in the curriculum to accommodate homosexually active adolescents. Numerous studies have found that such education is ineffective at preventing disease transmission in the at-risk population. (Stall 1988a<sup>129</sup>; Calabrese 1987<sup>130</sup>; Hoover 1991<sup>131</sup>)

"Gay" rights activists have insisted that at-risk adolescents be turned over to support groups which will help them "come out." There is no evidence that participation in such groups prevents the long-term negative consequences associated with homosexual activity. Such groups will definitely not encourage the adolescent to refrain from sin and live chastely according to his state in life. Symptoms of GID and chronic juvenile

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<sup>126</sup> Mulry: "...men who never drank prior to sex were very unlikely to have engaged in unprotected anal intercourse, whereas 90% of men who had at least one occasion of unprotected anal intercourse also drank at least some of the time prior to sexual intercourse." The report found: "a virtual absence of individuals who did not drink but did engage unprotected anal intercourse." (p.181)

<sup>127</sup> Bell: 62% of 575 homosexual men in a study published in 1978 had contracted a sexually transmitted disease from homosexual contacts.

<sup>128</sup> Rotello: "Who wants to encourage their kids to engage in a life that exposes them to a 50 percent chance of HIV infection? Who even wants to be neutral about such a possibility? If the rationale behind social tolerance of homosexuality is that it allows gay kids an equal shot at the pursuit of happiness, that rationale is hopelessly undermined by an endless epidemic that negates happiness." (p.286)

<sup>129</sup> Stall: "Even using cross-sectional designs, the efficacy of health education interventions in reducing sexual risk for HIV infection has not been consistently demonstrated... More education, over long period time, cannot be assumed to be effective in inducing behavior changes among chronically high-risk men." (p.883)

<sup>130</sup> Calabrese, Harris, and Easley studying a sample of gay men living outside of the large coastal gay communities, found that neither attendance at a safe sex lecture, reading a safe sex brochure, receiving advice from a physician about AIDS, testing for HIV antibodies, nor counseling at an alternative test site was associated with participation in safe sex.

<sup>131</sup> Hoover: "The overall probability of seroconversion [from HIV - to HIV +] prior to age 55 years is about 50%, with seroconversion still continuing at and after age 55. Given that this cohort consists of volunteers receiving extensive anti-HIV-1 transmission education, the future seroconversion rates of the general homosexual population may be even higher than those observed here." (p.1190)

unmasculinity in boys should be taken seriously. At-risk children do, however, need special help, particularly those who have been victims of sexual child abuse.

Educators also have a duty to stop teasing and ridicule of children who do not conform to gender norms. Resources to educate teachers, lesson plans, and strategies for dealing with teasing need to be created and provided to teachers in Catholic schools, CCD programs, and other institutions.

## 5) CATHOLIC FAMILIES

When Catholic parents discover that their son or daughter is experiencing same-sex attractions or engaged in homosexual activity, they are often devastated. Afraid for the child's health, happiness, and salvation, parents are usually relieved when informed that same-sex attraction is treatable and preventable. They can find support from other parents in Encourage. They also need to be able to share their burden with loving friends and families.

Parents should be informed about the symptoms of Gender Identity Disorder and the prevention of gender identity problems, encouraged to take such symptoms seriously and to refer children with gender identity problems to qualified and morally appropriate mental health professionals.

## 6) THE CATHOLIC COMMUNITY

There was a time in the not too distant past when pregnancy outside of marriage and abortion were taboo topics and attitudes toward the women involved were judgmental and harsh. The legalization of abortion forced the Church to confront this issue and provide an active ministry to women facing an "unwanted" pregnancy and to women experiencing post-abortion trauma. In a few short years the approach of dioceses, individual parishes, and the Catholic faithful has been transformed and today true Christian charity is the norm rather than the exception. In the same way the attitudes toward same-sex attraction can be transformed, provided each Catholic institution does its part.

Those experiencing same-sex attractions, those who are engaging in homosexual behavior, and their families often feel that they are excluded from the loving concern of the Catholic community. Prayer for persons experiencing same-sex attractions and their families offered as part of the intentions during mass is one way to let them know that the community cares for them.

The members of Catholic media need to be informed about same-sex attraction, the teachings of the Church, and resources for prevention and treatment. Pamphlets and other materials, which clearly articulate the Church's teaching and provide information on resources for those with immediate needs in this area, should be developed and distributed from racks already present in many churches.

When a member of the Catholic media, a teacher in a Catholic institution, or a pastor, misstates the Church's teaching or gives the impression that same-sex attraction is genetically determined and unchangeable, the laity can offer information designed to correct these misunderstandings.

## 7) BISHOPS

The Catholic Medical Association recognizes the responsibility which a Diocesan Bishop has to oversee the orthodoxy of teaching within his Diocese. This certainly includes clear instruction in the nature and purpose of intimate sexual relations between persons and the sinfulness of inappropriate relations. The CMA looks forward to working with Bishops and priests in assisting in the establishment of appropriate support groups and therapeutic models for those struggling with same-sex attractions. While we see the Courage and Encourage programs as very useful and valuable and actively promote them, we are certain that there are other modes of support and are willing to work with any psychologically, spiritually and morally appropriate program.

## 8) HOPE

Jeffrey Satinover, MD and Ph.D., has written of his extensive experience with patients experiencing same-sex attraction:

"I have been extraordinarily fortunate to have met many people who have emerged from the gay life. When I see the personal difficulties they have squarely faced, the sheer courage they have displayed not only in facing these difficulties but also in confronting a culture that uses every possible means to deny the validity of their values, goals, and experiences, I truly stand back in wonder... It is these people -- former homosexuals and those who are still struggling, all across America and abroad -- who stand for me as a model of everything good and possible in a world that takes the human heart, and the God of that heart, seriously. In my various explorations within the worlds of psychoanalysis, psychotherapy, and psychiatry, I have simply *never* before seen such profound healing."(Satinover 1996)

Those who wish to be free from same-sex attractions frequently turn first to the Church. CMA wants to be sure that they find the help and hope they are seeking. There is every reason to hope that every person experiencing same-sex attraction who seeks help from the Church can find freedom from homosexual behavior and many will find much more, but they will come only if they see love in our words and deeds.

If Catholic medical professionals have in the past failed to meet the needs of this patient population, failed to work diligently to develop effective prevention and treatment therapies, or failed to treat patients experiencing these problems with the respect due every person, we ask forgiveness.

The Catholic Medical Association recognizes that health care professionals have a special duty in this area and hopes that this statement will help them to caring out that duty according to the principles of the Catholic Faith.

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The research referenced in this report is drawn from a wide variety of sources. In most cases, numerous other sources could have been cited. For those desiring to make an in-depth study of the issues raised, a comprehensive bibliography can be obtained

(74747.2241 compuserve.com) along with reviews of the relevant literature.

It should also be pointed out that many of the authors cited do not accept the Church's teaching on the intrinsically disordered nature of homosexual acts. No effort has been made to distinguish between those who do and those who don't, since those who favor prevention and treatment and those who support gay-affirming therapy present essentially consistent statistical evidence and case material, differing on the interpretation and relevance of the evidence.

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## **APPENDI**

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## **Real Love for Homosexuals**      **By DAVID MORRISON**

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**ABSTRACT:** As a Catholic and a homosexually-oriented man, I am deeply grateful to the Catholic Church for her position on homosexuality and homosexual acts. Catholicism, almost alone among Christendom's churches, refuses to patronize homosexuals with a watered-down gospel or brutalize them with a message of irredeemable hostility.

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As a Catholic and a homosexually-oriented man, I am deeply grateful to the Catholic Church for her position on homosexuality and homosexual acts. Catholicism, almost alone among Christendom's churches, refuses to patronize homosexuals with a watered-down gospel or brutalize them with a message of irredeemable hostility. The Catholic Church loves me and all the men and women like me who live as homosexuals. She looks at us as the adults we are and says that we, too, can cooperate with the Holy Spirit to sanctify our lives and "approach Christian perfection" (CCC 2359). She confidently calls us to sainthood and to the narrow road that will bring us there.

I did not recognize the value of this teaching easily. From the ages of 21 to 28, I lived life as a gay activist, accepting and preaching the message the gay community offers today: Active homosexuality, as long as it is practiced "safely" and in "commitment," is no worse than heterosexual activity under the same guidelines. Scriptural or other moral teachings that argue otherwise are simply out-of-date and were probably authored by "homophobes." No one, least of all a church, had any right to tell me how to live my life, and I speedily went about accumulating the things that made up a "successful" gay life. I took a lover for a long-term relationship, bought a condo, got on the fast-track at work, and vacationed at gay resorts. My friends were gay, my relationship was gay, my workplace was gay-friendly, and my life seemed filled with youth and pleasure. But I was not happy.

My heart tossed restlessly, as Augustine's had also, and every new pleasure sought brought only sharper pangs. After having so much of what the gay world took for granted, I found it wasn't enough. In the early spring of my twenty-eighth year I turned my life over to Jesus Christ and began to explore what taking up my cross meant. That exploration led me, with fits and starts, to the Catholic faith, where I have lived, gratefully, ever since.

The Church's teaching on the homosexual orientation and chastity have been two great liberators on my journey, and it's appropriate to amplify upon them. Much of the uniqueness of the teaching on homosexual orientation stems from the absence of the determinism that characterizes so many



other positions. Men and women with a homosexual orientation are not automatically candidates for either praise (on the grounds of their being "oppressed") or damnation (on account of inherent sinfulness). Like everyone else, they can choose good or evil. This is a teaching filled with respect; it recognizes us as children of God and not mere beasts subject to instinct alone.

The Church's corollary position, that homosexuals are called to chastity, contributes to this teaching's unique expression of grace because of what it teaches about love. Contemporary culture is filled with counterfeits to love. We say we "love" food, "love" our pets, "love" the outdoors, "love" our parents and children, and "love" our spouses. But so much of the time we do not love them as much as what they can do for us. We love food for its taste, pets for their companionship, the outdoors for its beauty. And we often bind up our love for parents, children, and spouses with conditions and tinge it with self-interest - particularly if a couple has brought artificial contraceptives into their marital life.

This is clear to me in the contrast between life before committing to chastity and life afterward. When I was homosexually active with my partner, we sometimes would call our sexual acts "making love," but it was not so much love as utility. Each made the other, with his consent, a means to an end. But that is not love, and it contrasts sharply in my experience after committing to chastity.

All of us want, and deserve, to be accepted at a deep emotional level for who we are, not for whether we can fill another's needs. Paradoxically, this kind of emotional commitment suffers most when sex becomes part of a friendship. Chaste love can be difficult at times, but so can all living in truth. I give thanks to God that the Catholic Church understands this well enough to teach it, and I am grateful for an organization called Courage, which exists to help homosexuals live out this teaching. Over the course of my years in Courage I have made more and deeper friendships than I ever did in all my time actively gay, and I am convinced that the Courage witness will help our culture come to a deeper understanding of the true nature of love.

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## RECOVERY, CHANGE & HOMOSEXUALITY WHAT THE EXPERTS HAVE TO SAY

by Yvette Cantu

Family Research Council

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People leaving the homosexual lifestyle to recover their heterosexual identities have received considerable media attention in the past several months. Although extensive public discussion regarding this issue is a relatively new phenomenon, psychiatrists and psychologists have been helping people overcome same-sex attractions for decades. Medical doctors and mental health professionals agree that men and women struggling with homosexuality can, and do, change.

The 1973 decision by the American Psychiatric Association to delete homosexuality from the Diagnostic and Statistical Manual (the APA's official list of disorders) was "not a conclusion based on an approximation of the scientific truth as dictated by reason, but was instead an action demanded by the ideological temper of the times," according to Dr. Ronald Bayer in *Homosexuality and American Psychiatry: The Politics of Diagnosis* (New York: Basic Books, 1981, pp. 3-4). **A 1977 survey conducted by the journal Medical Aspects of Human Sexuality reported that 69 percent of the 10,000 psychiatrists polled considered homosexuality a **pathological** adaptation.**

For over 70 years, prominent medical and mental health professionals have been helping people who struggle with homosexuality to lose their same-sex attractions and recover heterosexual identities. Here are statements from just a few of them:

*\* "There is at present sufficient evidence that in a majority of cases homosexuality can be successfully treated by psychoanalysis."*

Charles W. Socarides, M.D., *Homosexuality* (New York: Jason Aronson, 1978), p. 3.

Positions held include clinical professor of psychiatry at Albert Einstein College of Medicine. In 1995, he received the Distinguished Professor Award from the Association of Psychoanalytic Psychologists, British Health Service. He is the current president of National Association of Research and Therapy of Homosexuality (N.A.R.T.H.).

***\* Masters and Johnson reported a 71.6 percent success rate for patients leaving homosexuality after a follow-up of six years.***

William H. Masters and Virginia E. Johnson, *Homosexuality in Perspective* (Boston: Little, Brown and Company, 1979), pp. 402 and 408. William H. Masters obtained his M.D. from the University of Rochester. Positions held: professor of clinical obstetrics and gynecology for the School of Medicine of Washington University; director of the Reproductive Biological Research Foundation; and co-director and chairman of the board of the Masters and Johnson Institute. Virginia E. Johnson obtained her M.D. from the University of Missouri. Positions held: research director of the Reproductive Biological Research Foundation and co-director of the Masters and Johnson Institute.

***\* "The rate of recovery among the homosexuals treated in these groups is 49 percent."***

Dr. Toby Bieber, "Group Therapy with Homosexuals," *Comprehensive Group Psychotherapy*, Harold I. Kaplan and Benjamin J. Saddock, eds. (Baltimore: The Williams and Wilkins Company, 1971), p. 532. Formerly a faculty member of New York Medical College, she is now on the group-therapy faculty of the Contemporary Center for Advanced Psychoanalytic Studies in New Jersey.

***\* "In nearly thirty years, I have successfully concluded analyses of one hundred homosexuals ... and have seen nearly five hundred cases in consultation. ... On the basis of the experience thus gathered, I make the positive statement that homosexuality has an excellent prognosis in psychiatric-psychoanalytic treatment of one to two years' duration, with a minimum of three appointments each week provided the patient really wishes to change."***

***\* "And cure denotes not bisexuality, but real and unfaked heterosexuality."***

***\* "The color of a person's eyes cannot be changed therapeutically, but homosexuality can be changed by psychotherapy."***

Dr. Edmund Bergler, *Homosexuality: Disease or Way of Life* (New York: Collier Books, 1962), pp. 176, 79, 166. Graduated Vienna's Medical School and served on staff

at the Freud Clinic from 1927 to 1937.

***\* In 1950, Dr. Anna Freud "lectured in New York on the recent advances in treatment of homosexuals, stating that many of her patients lost their inversion as a result of analysis. This occurred even in those who had proclaimed their wish to remain homosexual when entering treatment, having started only to obtain relief from their homosexual symptoms."***

Dr. Charles Socarides, "Homosexuality," American Handbook of Psychiatry, 2nd edition, Vol. 3 (New York: Basic Books, Inc., 1974), p. 308. Dr. Anna Freud studied with her father, Sigmund Freud.

***\* "I do not believe that there is a basic genetic homosexual tendency in man. If this were true, the cured patient would still have his homosexual needs, which he does not."***

Dr. Arthur Janov, The Primal Scream (New York: Dell Publishing Company, 1970), p. 328. Positions held: psychologist and psychiatric social worker at Los Angeles Children's Hospital and consultant to California Narcotic Outpatient Program. Developed the Primal Scream program.

***\* "The myth that homosexuality is untreatable still has wide currency among the public at large and among homosexuals themselves. ... Although some gay liberationists argue that it would be preferable to help these persons accept their homosexuality, this writer is of the opinion that, if they wish to change, they deserve the opportunity to try, with all the help that psychiatry can give them. ..."***

Dr. Judd Marmor, "Homosexuality and Sexual Orientation Disturbances," Comprehensive Textbook of Psychiatry II, 2nd edition, (Baltimore: The Williams & Wilkins Company, 1975), p. 1519. Grad. Columbia University. Positions held: resident neurologist at Montefiore Hospital; president of the American Psychiatric Association; and president of American Academy of Psychoanalysis.

***\* "There is, nevertheless, continuing conviction among most, although not all, dynamically oriented psychiatrists in general and psychoanalysts in particular that homosexuality can and should be changed to heterosexuality."***

Dr. Richard A. Isay, "Homosexuality and Psychiatry," Psychiatric News (February 7, 1992), p.3. Positions held: Clinical professor of psychiatry at Cornell Medical College and chair of the American Psychiatric Association Committee on Gay, Lesbian, and

Bisexual Issues.

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## HELP FOR HOMOSEXUALS GETTING ASSISTANCE

### COURAGE

The ONLY APPROVED Catholic apostolate designated to assist homosexuals. The Dignity organisation is in direct conflict with Catholic teaching and should be avoided at all times.

PFLAG is anti-Catholic and ferociously pro-homosexual. .

**Massachusetts Chapters:**

**Boston Courage:** [bcourage@yahoo.com](mailto:bcourage@yahoo.com).

**Lawrence**, Fr. Albert Sylvia, 978-681-9080 (Encourage group)  
**New Bedford**, Msgr. Harrington 508-992-3184 Holy Name Church  
**Springfield**, Fr. Zachary Grant at (413) 733-3101

**Worcester**, Br. Daniel-Francis Charpentier  
 CTC Courage  
 P.O. Box 3505  
 Worcester, MA 01613  
[worcestercourage@netscape.net](mailto:worcestercourage@netscape.net),  
<http://sites.netscape.net/worccourage/worc>

New York, Mid-Hudson Region,  
 Fr. Donald Timone, (914) 562-7664  
 Sacred Heart Rectory  
 301 Ann St., Newburgh, NY 12550

### National Association for Research and Therapy of Homosexuality

16633 Ventura Boulevard, Suite 1340  
 Encino, CA 91436-1801  
 (818) 789-4440 [www.narth.com](http://www.narth.com)

NARTH, founded in 1992, is composed of psychoanalysts, psychoanalytically-informed psychologists, certified social workers, and other behavioral scientists, as well as laymen in fields such as law, religion, and education. Excellent website & source of undistorted scientific information.

NARTH is a **major** source for understanding homosexuality and the distortions of those advocating the homosexual lifestyle.

#### [NARTH'S PURPOSE](#)

NARTH's function is to provide psychological understanding of the cause, treatment and behavior patterns associated with homosexuality, within the boundaries of a civil public dialogue.

The Right to Self-Determination, etc.

### Catholic Medical Association

The [Catholic Medical Association](#) (CMA) has released a document entitled "**HOMOSEXUALITY AND HOPE**", the result of a two-year study by a specially appointed task force. The report, based on current scientific facts and practice experience of the task force members, addresses a positive program of providing help, support and hope for those homosexual persons who wish to live in union with the Catholic Church.

This task force was composed of psychiatrists and other physicians, psychologists, nurse specialists and members of the Catholic Clergy who were engaged in the management and care of homosexual persons. It was headed by Dr. Eugene Diamond, Associate Professor of Loyola University School Of Medicine, and Richard

### American Family Association

The [American Family Association](#) (AFA) is on the front lines of the battle against those who are trying to persuade our culture that homosexuality is normal and natural. That's why some have labeled them "homophobic."

However, they want you to know that while they fight against the gay political movement, they have great compassion for the thousands of homosexuals who want to change. That's why they have promoted the ministry of ex-gay Michael Johnston and why we try to take every opportunity to commend them and the work of groups like **Homosexuals Anonymous, Exodus International, Courage**, .

Fitzgibbons, M.D., a Philadelphia psychiatrist. <a href="#">More...</a> or download " <a href="#">Homosexuality &amp; Hope</a> " a <b>"MUST READ"</b>	
<b>Homosexuals Anonymous</b>  P. O. Box 7881 , Reading, PA 19603 215-376-1146 <a href="http://members.aol.com/hawebpage/">http://members.aol.com/hawebpage/</a>  Uses a modified 12-step program.	<b>Exodus International of North America</b> P. O. Box 2121, San Rafael, CA 94912 415-454-1017 <a href="http://www.exodusintl.org">www.exodusintl.org</a>  A Christian organization which seeks to equip and unify agencies and individuals to effectively communicate the message of liberation from homosexuality through repentance and faith in Jesus Christ.

## Other Help

***On Wings Like Eagles*** A video that chronicles the life of exgay Michael Johnston. It's a story of the human desire for acceptance, a story of forgiveness and grace and ultimately a prophetic warning. Available from [American Family Association](#) for \$24.95 including s/h. Call 601-8445036, extension 4.

## BOOKS

### ***Homosexuality in America: Exposing the Myths***

A 24-page booklet from AFA. Packed with useful information. Single copy, \$2. Quantity discounts. 601-844-5036, ext.4.

***A Freedom too Far*** by Charles Socarides,M.D.

***Homosexuality and the Politics of Truth*** by Jeffrey Satinover

Regeneration Books 410-661-4337





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## **AN ANSWER FOR ANDREW**

By Dr. Dale Leary

Yesterday I heard a debate between Bill Kristol, conservative writer, and Andrew Sullivan, an advocate for homosexual marriage. Sullivan mentioned on a number of occasions that he was a Catholic and that all he wanted was to marry the person he loved. How, he asked, can conservatives object to such a conservative desire.

This morning, as I was rereading John Paul II's defense of the moral order "The Splendor of Truth: Veritatis Splendor", I found the answer for Mr. Sullivan:

"Intrinsic evil": it is not licit to do evil that good may come of it."(cf. Rom. 3:8)

"81. In teaching the existence of intrinsically evil acts, the Church accepts the teaching of Sacred Scripture. The Apostle Paul emphatically states: 'Do not be deceived: neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God' (I Cor. 6: 9-10).

"If acts are intrinsically evil, a good intention or particular circumstances can diminish their evil, but they cannot remove it. They remain 'irremediably' evil acts; per se and in themselves they are not capable of being ordered to God and to the good of the person. 'As for acts which are themselves sins (cum iam opera ipsa peccata sunt).' Saint Augustine writes 'like theft, fornication, blasphemy, who would dare affirm that, by doing them for good motives (causis bonis), they would no longer be sins or, what is even more absurd, that they would be sins that are justified.'

"Consequently, circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act 'subjectively' good or defensible as a choice.

"82. Furthermore, an intention is good when it has its aim the true good of the person in view of his ultimate end. But acts whose object is 'not capable of being ordered' to God and 'unworthy of the human person' are always and in every case in conflict with that good. Consequently, respect for norms which prohibit such acts and oblige semper and et pro semper, that is, without any exception, not only does not inhibit a good intention, but actually represents its basic expression."

The sins referred to by St. Paul include homosexual acts. The Greek original makes this perfectly clear. The words "sexual perverts" in the text are used to translate the phrase in Greek *μαλακοι ουτε αρσενικοιται*, which is more accurately translated as "effeminate nor abusers of self with men", referring to the two aspects of homosexual practices with which the Greeks of Corinth were unfortunately too familiar. Lest the believers lose hope, Paul reminds them: "Such were some of you, but you are washed,



but you are sanctified, but you are justified..." (I Cor. 6:11) This verse is a great comfort to those in recovery, a promise for all of us.

In the debate over homosexual marriage we frequently confront those who claim that Christianity demands tolerance and acceptance. A little knowledge of the Greek can be very useful, but hope is essential.

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**Matthew  
Shepherd**

by Dr. Dale Leary

How should those who have been promoting prevention and healing of homosexuality react to the brutal murder of Matthew Shepherd?

I believe we need to repent. Not for speaking about prevention and healing, not for offer help and hope, but for not speaking soon sooner. In 1963 therapists knew the causes of the homosexual condition and they knew how to treat it. More than that they knew how to prevent it. They knew what children need to develop healthy sexual identities and they knew how to recognize the symptoms of gender identity problems. They knew that early intervention could help.

And nothing was done. Today the young men and women who became homosexually active because their parents were not told how to encourage proper gender identification are angry. They were teased in school. They felt lonely and isolated, different and rejected and no one did anything to help them. They

**What Crime  
Of Hate and Anger?**

by David Morrison  
(author, editor and  
former gay activist)  
NY Post, Nov. 6, 1998

The recent tragic death of Matthew Shepard, a 21-year-old University of Wyoming student, has brought to light one of contemporary America's little acknowledged realities: Some men seek sexual release with other men in public or semi-public venues and sometimes get hurt or arrested for their trouble.

Newsweek magazine reported that Shepard, who may (or may not) have left that bar with the expectation of having sex with one or both of his assailants in a public venue, had tried to do something similar on at least one other occasion.

According to Newsweek, Shepard had been very forward last summer with a bartender at a lakeside in Cody, Wyoming. Shepard persisted in asking the man "walk around the lake with him" until, according to the report, the man "lost patience" and slugged him, knocking him temporarily unconscious.

Shepard later claimed the incident included a rape, which allegedly took place with two other

**The Death of Jesse  
Dirkhising**

By Michelle Malkin  
(March 18, 2001

In New York and Los Angeles, the national press hounds were more interested in covering the trial of rap star Sean "Puffy" Combs than in reporting on the tragic death of Jesse Dirkhising. # "Jesse slowly suffocated and died."

A jury heard those chilling words this week in the opening statement of a little-noticed Arkansas trial. A mother heard those heartbreaking words spoken about her 13-year-old son, Jesse Dirkhising, whom prosecutors say died at the hands of two men who raped and murdered the boy during a marathon torture session. The trial raises grave questions about society's increasing tolerance of gay pedophilia. But in New York and Los Angeles, the national press hounds were more interested in covering the trial of rap star Sean "Puffy" Combs than in reporting on the tragic death of Jesse Dirkhising.

The details are

**What About Mary  
Stachowicz?**

by Barbara Kralis  
(New Oxford Review,  
May, 2003

How many of us are ready and willing, spiritually and catechically, "to fearlessly proclaim the complete and authentic truth on Christ, the Church and the world, without reductionism or ambiguities" (JP II, 9/01).

# Mary Stachowicz was willing and she did catechize the Word of God and she was brutally murdered for her beliefs. The hate crime was committed on November 13, 2002, the feast day of St. Frances Cabrini, virgin, the first U. S. Saint to be canonized. #

Mary, the gentle, devout 51 year old Catholic mother of four asked a Chicago homosexual man, Nicholas Gutierrez, 19, "Why do you want to have sex with boys instead of girls?" Gutierrez said she began to counsel him about his lack of good direction in life.

The disordered Gutierrez confessed to the crime during a videotaped interrogation and explained he became furious when Stachowicz

blame us for the wrong reason, but they are right, we are to blame. The parents who went for help when they saw a problem were told don't worry about it, when help was available. Many of the young men who died of AIDS didn't want to be homosexual, many reached out for help to the Church and no help was given. Or the help was desultory or inadequate.

They came to us and we failed. Until we the Church repent of our failure to care and to act, we cannot stand up on this issue.

Why didn't we speak out sooner? Because we didn't care. We knew there were homosexuals and many times we knew who they were. Their closets were made of glass. We avoided the issue. Out of love or delicacy? No. Because we didn't want to get involved with such an unpleasant issue. We should have been moving heaven and earth to help these men and women and their families, but we did nothing. They were ashamed to admit their problem and their families often ashamed even to ask for prayer.

The homosexuals are angry. They found an answer for themselves. The

people at least nearby if not immediately on the scene, but medical tests proved negative and the authorities filed no charges.

Many Americans would probably be shocked to discover how many men have sex with other men in public or semi-public places and how often they have it. Across urban, suburban and rural areas of the United States, some public toilets, parks, wilderness areas, truck stops, rest stops, adult bookstores and other places serve as venues for masturbation, oral and sometimes anal sex.



"That a significant number of men desire and pursue public sex under dangerous circumstances should influence the conversation about including sexual orientation in hate crime laws."



Not surprisingly, in our technological age, someone has even set up a site

sickening: On Sept. 26, 1999, Jesse was at the Rogers, Ark., home of a family friend, 39-year-old Davis Carpenter, and Carpenter's roommate and alleged gay lover, 23-year-old Joshua Brown. According to a local Associated Press account, prosecutor Bob Balfe told jurors Wednesday that "the boy had been given a strong sedative, then restrained while his own underwear was stuffed into his mouth and held in place with duct tape. Brown then folded Jesse into position atop a bed while supporting the boy's body with pillows."

"While Jesse was bound and helpless and naked in this position ... he was repeatedly raped ... over a period of hours," Balfe said. "Jesse slowly suffocated and died." The prosecution says Brown raped and sodomized Jesse with various objects, including food, while Carpenter stood in the bedroom doorway watching and masturbating. According to a police affidavit, Brown took a break from the assault to eat a sandwich. When he returned, prosecutors say, he discovered that Jesse was not breathing. Carpenter then called police, who found the boy naked and near death on a bedroom floor.

Police gathered evidence from the men's apartment that included

asked him the question. He then brutally punched and kicked Mary until he was exhausted; next, he mutilated her body with multiple stab wounds. While Mary was still alive, he shoved a garbage bag over her head, strangled her, and jammed her body into the crawl space under the floor of his Chicago apartment, which was above at the Sikorski Funeral Home where they both worked. The Funeral Home is right across the street from Mary's parish, where moments before she had received Holy Communion.

Her mutilated body was discovered three days after she was slaughtered.

Mrs. Mary Stachowicz, a Polish translator, was witnessing her well-formed Catholic conscience and was murdered for it. She performed the appropriate Spiritual Work of Mercy...instruct the ignorant, admonish the sinner.

The secular news media refuse to touch this story because it's about homosexuality.

And perhaps because legislation has been passed in the U.S. (New York State is one) to make it a punishable criminal offense to speak out against homosexuality. In New York City,

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**(Shepherd, continued)**

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answer is bondage not freedom, but for them it was better than nothing. Better than the loneliness they were living in.

What must we do? Not just speak the truth now, but repent for 35 years of failing to speak. Religious leaders to lead on this issue. We can publicly offer our apologies and beg forgiveness. Those in ex-gay ministries I am sure would be willing to accept our repentance. Many of them tried to find help in the Church before they surrendered to the temptation of homosexuality. And many of the ex-gay ministries have struggled for support. Many in these ministries have been rejected by religious leaders when they asked for help in spreading the message that there is hope for homosexually tempted persons.

Until we the people of God repent for our failures, how can we be a witness to those struggling with this terrible temptation. They have an excuse; they are suffering from a developmental disorder. We have none.\*

**(What crime, continued)**

toughs, sometimes moonlighting as hustlers." Daniel Harris, a longtime observer of the gay social scene, has also documented the phenomenon. Writing in "Me Rise and Fall of Gay Culture," Harris details the now-defunct Physique magazine's long history of running pictures of thugs, and writing of their criminal careers to vouch "for the boys' heterosexual authenticity as blue-collar rough trade." Some men's willingness to risk beating or arrest while seeking sex is not, after all, particularly new - even if it is left unremarked by most Americans most of the time.

Of course the existence of a public sex subculture and Shepard's possible participation in it cannot excuse what happened to him in that Wyoming field. No one deserves to have his life taken in a torturous way. Yet the fact that a significant number of men strongly desire and pursue public sex under occasionally dangerous circumstances should influence the ongoing conversation, spurred by Shepard's death, about the necessity or wisdom of including sexual orientation in hate-

There is an old saying that hard cases make bad law. It seems to me that the 1990s have provided a corollary: Tragic cases can make bad law more quickly. Americans should examine the calls for additional hate crime legislation with extreme care. There is more at stake than any simple claim of human rights.\*

An author, editor and former gay activist, David Morrison writes from, Arlington,

**(Jesse, continued)**

drawings showing a bound person, written descriptions of a homosexual assault, pieces of paper describing objects with which Jesse was sodomized, and a printed grocery receipt listing duct tape and other items found near Jesse's body. The defense will argue that Jesse -- outnumbered, overpowered, overdosed, and strapped helplessly to a mattress -- was a willing and consenting participant in this sexual torment.

This was a child. A 13-year-old child. A boy who should be riding a scooter and wrestling with his friends and

advocates normalizing and decriminalizing sex between adult males and boys) receives praise and sympathy from liberal magazine writers and literary critics.

NAMBLA is the subject of late-night comedy monologues and the beneficiary of pro bono legal aid from the American Civil Liberties Union. Opponents of the group are smeared as right-wing homophobes; they and others who have criticized the media for ignoring Jesse Dirkhising's death are tarred as anti-gay propagandists.

Political correctness is slowly suffocating our sense of public outrage over behavior that is perverse, coercive, and wrong. This is why the brutal death of Jesse Dirkhising has been met with deaf ears and a cruel collective shrug.T

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**(Stachowicz, continued)**

'tolerant' Democrats have made it a crime to condemn homosexuality using bible verses or opinions on billboards (intolerance).

on the World Wide Web ([www.cruisingforsex.com](http://www.cruisingforsex.com)) dedicated to men seeking to meet other men in a public or semi-public venue for sex, either there or elsewhere. The site relies on reports and "reviews" from supporters who contribute fairly detailed accounts of the relative worth of each location as a sexual venue.

These accounts include directions to the place, whether police in the area are "cracking down" on men having sex there and the relative merits or demerits of the other men who use the location. Reports come from all over the United States as well as from overseas and the owner of [cruisingforsex.com](http://cruisingforsex.com) highlights one from among each month's incoming report" as the "obscure site of the month.

Most Americans would also be shocked to discover how strong, some have said obsessive, is the drive of some men to use such places as sexual sites and how alluring some find the dangers associated with them. Camille Paglia wrote recently in her Salon column Of the type of male-male sex that "used to be called 1; rough trade" - the dangerous, centuries-old practice of gay men picking up grimy, testosterone-packed straight or semi-straight

crimes laws.

Gay and lesbian activists have firmly demanded that sexual orientation be included in such laws. The matter, they insist, is purely a question of civil rights. Everyone has the right to walk down the street unmolested, an assertion with which every decent American agrees.

Writing in The Nation, playwright Tony Kushner blames political and religious leaders from Trent Lott to Pope John Paul II and orthodox rabbis for Shepard's death, then calls for the passage of hate-crimes legislation that includes sexual orientation as a category.

Kushner says he's worried about what might happen if "visiting the wrong town with my boyfriend we forget ourselves so much as to betray, at the wrong moment in front of the wrong people, that we love one another." Yet that does not appear to be what happened to Shepard, either last summer in Cody, or perhaps most recently in Laramie.

Newsweek called what happened in Cody last summer a "miscalculation" on Shepard's part and it may turn out that he similarly miscalculated in Laramie. But whether he did or did not "miscalculate," Americans should think

watching cartoons and doing his algebra homework. That the defense could even dare make a public case for consensual sex between a 13-year-old boy and two adult men shows how far this country has sunk into the cesspool of moral apathy and cowardice. Public leaders are so worried about not offending gay political interest groups that they remain silent about the mainstreaming of homosexual predation.

The defense of gay pedophilia has metastasized deep and far into the national conscience. As Mary Eberstadt wrote in The Weekly Standard recently, "Today's pressures to normalize pedophilia are not the result of some omnipotent and unstoppable taboo-devouring social and moral juggernaut; they are occurring one bookstore, one magazine, one publisher and advertiser, one author and editor and consumer at a time."

One of the nation's leading gay magazines, "XY," is targeted to readers as young as 12. It features photo spreads of half-naked men and publishes profanity-laced articles supporting lowering the age of consent. Instead of universal condemnation, the North American Man-Boy Love Association (which Va.

In Canada, it's illegal to speak one's convictions concerning the practice of homosexuality without penalty. TV, radio and print media in Canada cannot use bible passages that condemn homosexuality. Some Canadians have already been jailed for their opinions against the effects of sodomy in their society. No, this is not Nazi Germany in the 1940's.

This is the United States and our closest neighbor, Canada!

The allegedly Catholic Senators Tom Daschle and Ted Kennedy are co-sponsoring a bill that would increase the federal government's ability to prosecute "hate crimes," that would give homosexuals more protection under federal law than heterosexuals. In other words, a heterosexual person isn't as worthy as a homosexual person.

Most American's are already timid about teaching God's Truth on the mortal sin of sodomy, the great scourge dividing our nation in deep misery and confusion, without the added fear of being imprisoned for doing so. Mary wasn't intimidated.

That Mary cared enough to intervene didn't surprise her pastor.

"She was a very intense

long and hard about the making the feeling of repugnance at an unwanted sexual advance subject to additional penalties under the law.

person concerned about the good of the parish always seeking things for the  
(Stachowicz, Page 3)

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**(Stachowicz, continued)**

Page 3

poor as well as the spiritual welfare of people," said Rev. Francis Rog of St. Hyacinth Catholic Church.

Alas, Mary's practically forgotten, even though her murder was less than 3 months ago. Where's the outrage from Christians? No one wants to talk about it.

Only several of the total U.S. secular news pieces written about Mary's murder made it into the two Chicago news dailies, the scene of this chilling crime.

Of Mary's murder, the Chicago Sun-Times, on November 18, carefully headlined, "Arrest in funeral home death." The day before it said, "Body found in funeral home was stabbed." The Chicago Tribune said, "Body identified as missing woman." The final piece published in the Tribune subtly headlined, "Quarrel preceded slaying, officials say." The subhead, small print,

"If a gay man had been murdered for trying to convince someone to be gay, it would be a national news story and deemed a hate crime. But when a gay man murders a woman who tried to convince him to change, the media spike the story," said Peter LaBarbera, senior policy analyst for the Culture and Family Institute for Concerned Women for America. "If Matthew Shepard's murder deserved national media attention, then why not Mary Stachowicz's?...It's going to be hard for people to say this is not an anti-Christian hate crime committed by a homosexual activist," he says. "But I fully expect the media to not pay a lot of attention to this case."

Mary Coleman, Stachowicz's friend, told the Chicago Tribune, "Those of us who knew her immediately hear her soft voice saying something like, 'God wouldn't approve of the way you're living your life.' "

Mary Stachowicz's death parallels that of St. Maria Goretti, her namesake. St. Maria was also brutally stabbed to death as she resisted Alessandro Serenelli's sinful, lustful advances.

Will we someday see Mary Stachowicz recognized by the Church for her courage? Will we ever witness Nicholas Gutierrez's repentance and

gave the only hint in Chicago about what really took place: "Suspect's lifestyle allegedly at issue."

Could their silence be signaling that the homosexual already have preferential treatment when it comes to 'hate crimes' murders? Within a 30 day period, in 1998, over 3,000 articles were written about Matthew Shepard, the homosexual college student who was killed by three men in Wyoming. Is this a double standard in how hate crimes statutes are applied, as well as how the media cover the crimes?

Stupendous reactions among homosexual websites and chat lines have been reported to range from "she deserved what she got," "Where do I send a check for Gutierrez's defense," to "Maybe this will send a message to the religious zealots to mind their own business."

return to God, as we witnessed the dramatic conversion of Alessandro Serenelli, Maria's murderer? Alessandro spent the rest of his life traveling the world to witness of God's mercy and forgiveness until his death in 1970 at the Capuchin convent of Macerata, where he lived out his life in reparation. Above all, we we ever see Mary Stachowicz recognized by the American bishops for her courage?

Let's keep this case alive before America's conscience. Let's start by sending emails to the Illinois State's Attorney office: [stateattorney@cookcountygov.com](mailto:stateattorney@cookcountygov.com) They are prosecuting the case on Mary's behalf. Let's ask them to charge Mary's murder as a hate crimes against Christians.

Hate crimes are criminal actions intended to harm or intimidate people because of their race, ethnicity, sexual orientation, religion or other minority group status. Steve Crampton, chief counsel with the Center for Law & Policy, says it is more than likely that Chicago prosecutors have grounds for a hate crimes prosecution. So far, Chicago prosecutors say they don't.

It's clear and simple: Mr. Gutierrez killed Mrs. Stachowicz after she shared her religious beliefs with him. Now, that's hate. ❄



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## **Protected Class Status for Homosexuals: Unwarranted Under All Three Traditional Criteria**

The first question we must consider is this: Do homosexuals, as a group linked solely by shared sexual behavior, warrant protected class status by any criteria which have given that status to legitimate ethnic groups? Historically, courts and civil rights authorities have employed three "touchstones" in awarding protected class status to groups of people.

The group must:

New: [Pedophilia Protected Class in Las Vegas](#)

***1. As an entire class, have suffered a history of discrimination evidenced by lack of ability to obtain economic mean income, adequate education, or cultural opportunity.***

(Any homosexual claims to that effect are clearly bogus in light of marketing studies that show homosexuals to be enormously advantaged relative to the general population- and astronomically advantaged when compared to truly disadvantaged minorities:

- **Homosexuals have an average household income of \$63,100 versus a general population income of \$36,500.** By contrast, the average income of a disadvantaged African-American household is somewhere between \$12 - 13,000.)

***2. As an entire class, exhibit obvious, immutable, or distinguishing characteristics, like race, color, gender or national origin, that define them as a discrete group.***

There is no credible scientific evidence to support homosexual claims that "gayness" is either genetically determined or immutable. In fact the weight of scientific evidence is to the contrary.



**3. As an entire class, clearly demonstrate political powerlessness.**

Far from being politically powerless, homosexual activists have in recent years demonstrated enormous political "clout" relative to their numbers. Combining economic and educational advantage with high-pressure lobbying tactics, homosexual activists have ridden waves of tolerance emanating from the sexual revolution to a position of almost irresistible influence in today's America. ⚡



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**From Tolerance to Affirmation:  
Assault by the Project 10 - "Safe Schools" Program**

One School's  
Experience with a  
Gay-Affirmative  
Program. A  
concerned  
teacher, who  
wishes to remain  
anonymous,  
describes the  
quiet beginnings  
of his school's  
Project 10  
program

\* \* \* \*

The high school  
where I teach is  
an upper-middle-  
class suburban  
school near a  
major  
metropolitan area,  
with parents who  
are deeply  
involved in the  
education of their  
children. The  
school hires top-  
notch teachers,  
and has been  
recognized many  
times for  
excellence in  
education.  
Although the  
majority faith  
among the  
families is  
Christian, many  
other faiths are  
represented, and  
the children are  
trained to

appreciate  
religious  
differences.

Previously, the school had never been known for gay and lesbian activity, and most teachers seemed to be either indifferent to, or hostile to, a gay agenda.

### **The Beginning: "Safe Schools"**

Gay agitation began during the 1992-93 school year. A group of teachers, led by a dedicated gay and lesbian promoter, banded together to discuss a problem. The teachers were told that gay students were being discriminated against—harassed, beaten up, and called names within the confines of the school. Although these incidents, whether real or created, would normally be handled by the dean's office, it was resolved that because the target of these incidents was gay students, more intense efforts needed to be made.

The group was officially formed, taking a generic

name that would not display its function—even though it resolved specifically to work to fight gay harassment and discrimination.

**Note the following pattern:**

1. The existence of a dedicated activist on school grounds. The leader of the group was gay, and extremely dedicated to bringing the gay agenda to the school.
2. The group charter was created to be as non-threatening as and general possible. No students would be involved. Teachers were simply to be informed about it, and not coerced into joining
3. The goals of the charter were to focus on "safety" and "sexual harassment" issues, not the affirmation of homosexuality. After all, no teacher, administrator, or parent can argue with the idea that schools should be as safe as possible for all children.
4. No record of the group's initial activities was made available, because the group was not officially recognized.

**Early Development:**

The group's scope soon began to expand. Sexually confused students were quietly made aware of the group's presence. More teachers were urged to join, and soon over 50 had officially become members.

Meeting agendas were usually set by a core group of 10 to 15 teachers. The goals of the group—which had originally focused on "making schools safe for all children," soon shifted to "tolerance." Teachers were made aware that tolerance was an important quality to model; one did not have to agree with gay-activist philosophy, just tolerate the existence of gay persons.

Opposition to this group was not organized; rather, individual teachers who made their concerns known were reassured that the group's goals were very limited. The group became more and more public; mailings were sent out to the teachers—and teachers who were not receptive to gay issues were informed that students felt "threatened" by their behavior.

Next, a "home page" was created for the group. Some teachers actively taught "tolerance" from the pulpit of the classroom, and began to incorporate gay and lesbian themes into their lessons. Rainbow signs—the symbol of diversity—appeared in classrooms to let students know that those classrooms were "safe" places to be.

**In summary:**

1. Once the gay and lesbian agenda establishes itself in a district, that agenda starts to expand. It is typically first introduced under the philosophy of "making schools safe."

2. Gay and lesbian activists choose words and phrases which make their agenda sound innocuous. Teachers are taught to respect diversity, but this respect is used by the activists to further a larger agenda. Teachers who oppose the group are labeled intolerant and warned of the fear and bigotry they are spreading among their students.

3. There is covert spreading of rainbow symbols throughout the school. The symbols are said to stand for the broader issue of respect for diversity. 4.

Information about the group is quietly passed to students; soon the whole school is aware that a "pro-gay" group exists among the teachers. 5. Since the group is not recognized by the school, it is impossible for parents to influence it, or ask for its closure.

6. Although not official, the group gains credibility through each successive mailing, meeting, and forum.

Soon, students

confused about their sexual identity begin to come out publicly, becoming activists themselves. Gay pride symbols appear on the student TV station. One boy enters the school talent show dressed in drag as Madonna; two young boys, and two girls, make public the fact that they are going to the prom "as a foursome." The idea soon grows that it is "cool," "different," and "chic" to be gay. Because the students are perceived as the initiators of these actions, there is no administrative censure.

Activist teachers become more public in their attempts to pass on the tenets of gay activism. Students are by now required to read books that have explicit gay and lesbian stories, and they are humiliated in class if they express any reservations about homosexuality.

The administration, sensing that this has become an issue, now decides to include the gay group among the school's official organizations—listing it along with other support groups for issues of divorce, alcoholism and pregnancy. A gay-activist teacher is made the head, actually gay pride signs. (Every counselor, by that

time, already had one in his office.)

\* "Tolerance" was not the goal, after all, because "tolerance" implies that there is something wrong with being gay, and of course there is not.

\* Gay rights are said to be in the same category as civil rights for ethnic minorities; therefore in the future, the school will offer gay-affirmative curricula.

\* The name of the support group is now "Project 10," referring to the [lie] "fact" that 10% of the population is gay.

As of this writing, there still is no organized opposition to **Project 10** among staff members, and no group has formed among parents to oppose this agenda. From its quiet beginnings as a non-sanctioned gathering concerned with "safety," the group has now become a fully sanctioned, gay-pride organization.

Gay is now officially okay, according to the administration. These same activists are now moving on to other area schools, working to initiate similar programs.

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## **The Pink Swastika**

a "courageous and timely" book by **Scott Lively and Kevin Abrams**

[Click here for full web version](#)

We hear unending propaganda about Nazi persecution of homosexuals. The intent is to legitimize homosexuality by gaining sympathy with those who suffered during the genocides of WWII.

Innocence by association, if you will.

The importance of homosexuals in the Nazi party and StormTroopers was universally recognized when Hitler took power in 1933: **"Hitler, so monumentally intolerant, was strangely tolerant of one human condition - a man's morals. No other party in Germany came near to attracting so many shady characters. A conglomeration of pimps, murderers, homosexuals, alcoholics, and blackmailers flocked to the party as if to a natural haven. Hitler did not care as long as they were useful to him. [When other party leaders demanded in 1925] that the criminals and especially the perverts be expelled from the movement, this Hitler frankly refused to do."** (William Shirer, *The Rise and Fall of the Third Reich*, pp. 121-122)

Homosexual activists often attempt to gain sympathy by recalling the extermination of thousands of homosexuals under the tyranny of Hitler's Third Reich. But Reisman points out the paradox: "The World War II notion of Hitler's persecution of homosexuals is based on his assault of 'fems' not homosexual Nazi supermen. Many of Hitler's 'Inner Circle,' and the key men who recruited for the party, and who led the party, including the most brutal military brigades, the Storm Troopers (SA), and the Infantry School - were homosexual: Ernest Roehm [head of the SA], Rudolf Hess and Gerhard Rossbach, while the infamous Goering was said to be a type of transvestite .... Walter Langer, writing in *The Mind of Adolf Hitler* (1972), noted that Rudolf Hess was generally known as Fraulein Anna.' There were many other [homosexuals close to Hitler] and it was supposed, for this reason, that Hitler too belonged in this category" Ibid, pp. 57 - 58).

Reisman adds in a footnote: "See Berthold Hinz, *Art in the Third Reich* (Pantheon Books: New York, 1979) about the display of brazenly homosexual Nazi male imagery and concepts, and see especially S. William Halperin, writing in *Germany Tried Democracy - A Political History of the Reich from 1918 - 1933* (Norton Books: New York, 1946). Here, Halperin describes the role of public homosexual activists within Hitler's Nazi party, even in "major posts of import" (Ibid., p. 65).

## **Reviewers Praise The Pink Swastika**

**The Pink Swastika: Homosexuality in the Nazi Party is a thoroughly researched, eminently readable, demolition of the "gay" myth, symbolized by the pink triangle, that the Nazis were anti-homosexual. The deep roots of homosexuality in the Nazi party are brilliantly exposed . . .**

**Dr. Howard Hurwitz, Family Defense Council**

**As a Jewish scholar who lost hundreds of her family in the Holocaust, I welcome The Pink Swastika as courageous and timely . . . Lively and Abrams reveal the reigning gay history as revisionist and expose the supermale German homosexuals for what they were - Nazi brutes, not Nazi victims.**

**Dr. Judith Reisman, Institute for Media Education**

**The Pink Swastika is a tremendously valuable book, replete with impressive documentation presented in a compelling fashion.**

**William Grigg, The New American**

**...exposes numerous lies, and tears away many myths. Essential reading, it is a formidable boulder cast into the path of the onrushing homosexual express...**

**Stan Goodenough, Middle East Intelligence Digest**

**...a...superb book...**

**Dr. Nathaniel Lehrman, Clinical Director, Retired, Kingsboro Psychiatric Center**

**The Pink Swastika is a powerful exposure of pre-World War II Germany and its quest for reviving and imitating a Hellenistic-paganistic idea of homo-eroticism and militarism.**

**Dr. Mordechai Nisan, Hebrew University of Jerusalem**

**Lively and Abrams call attention to what Hitlerism really stood for, abortion, euthenasia, hatred of Jews, and, very emphatically, homosexuality. This many of us knew in the 1930's; it was common knowledge, but now it is denied...**

**R. J. Rushdoony, The Chalcedon Report**

**...a treasury of knowledge for anyone who wants to know what really happened during the Jewish Holocaust...**

**Norman Saville, News of All Israel**

**...Scott Lively and Kevin Abrams have done America a great service...**

**Col. Ronald Ray, Former U.S. Deputy Assistant Secretary of Defense**

**A landmark book for those who have trouble understanding Hitler, the Holocaust...Previous books and movies, however high their quality, have left me mystified as to how the Nazi leaders could have done the things they did. This short book gets closer to the truth than anything I know of.**

**John Hully, Former Senior Economist, the World Bank**

**...unusually informative and thought provoking...**

**Langdon Mustell, Attorney**

**A well researched book. The central theme that the Nazi movement was riddled with homosexuals is certainly true.**

**Hillmar von Campe, Historian, Halle, Germany**

**This is one for your personal library. No doubt you will, at some time, be confronted with the myth of the persecution of homosexuals by the Nazis. Be ready with the facts.**  
**Paul De Parrie, Life Advocate**

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## HOMOSEXUAL 'RIGHTS' STRATEGIES MANIPULATE PUBLIC OPINION

When homosexual author James Spada, in *The Spada Report*, a survey of homosexual attitudes and behavior (New American library, 1979), asked homosexual subjects, **"Have you ever had your rights denied you because you are homosexual?" 72.1% of his respondents answered, "No," and an additional 10% gave no answer or said they "didn't know."**

Nevertheless homosexual marketing professionals (and activists) Marshall Kirk and Erastes Pill, recommending political strategies designed to lead to, as they put it, **"The Overhauling of Straight America"** (Guide Magazine, November, 1987), suggests:

Portray gays as victims, not as aggressive challengers. In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex action to assume the role of protector ... Straight viewers must be able to identify with gays as victims. Mr. and Mrs. Public must be given no extra excuses to say "they are not like us"... **Our campaign should not demand direct support for homosexual practices**, but should instead take anti - discrimination as its theme (emphasis the authors)

At the same time, Kirk and Pill recommend:

**"Make the victimizers look bad. . . The public should be shown images of ranting homophobes whose secondary traits and beliefs disgust middle America. These images might include: the Ku Klux Klan demonstrating that homosexuals be burned alive or castrated; bigoted southern ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing pugs, thugs, and convicts speaking coolly about the "fags" they have killed or would like to kill; a tour of Nazi concentration camps where gays were tortured and gassed."**

This attitude shows striking resemblance to, of all things, a Communist Party directive, quoted in the 1956 Report of the House of Representatives Committee of Un - American Activities (Volume 1, p. 347):

*Members and front organizations must continually embarrass, discredit and degrade our critics ... When obstructionists become too irritating, label them as fascist or Nazi or anti-Semitic... Constantly associate those who oppose us with those names that already have a bad smell. The association will, after enough repetition, become "fact!" in the public mind.*

Despite concerted attempts by pro - family groups to prevent possible violence to homosexuals and a total absence of "gay - bashing" during controversial hearings on the homosexual advantage issue, homosexual activists continue to brand all their opposition as "hate mongers," "KKKers, "neo - Nazis" and "bigots."

## ACT UP Modeled On Nazi Organisation

Perhaps the supreme irony underlying this name calling by homosexual extremists was revealed in a recent Washington Blade (D.C.'s homosexual tabloid) "First Person" article January 31, 1991), in which ACT UP/D.C. founder Eric M. Pollard made the following startling admissions:

**\* *"I have helped to create a truly fascist organization. . . "***

**\* *"The decision to create ACT UP/D.C. was conceived when I and another early member attended an OUT! rally. I had taken copious amounts of LSD. We were impressed with the energy, and with the self - righteous anger of the crowd."***

**\**"We conspired to bring into existence an activist group that ... could effectively exploit the media for its own ends, and that would work covertly and break the law with impunity ... Under the influence of powerful, illicit drugs, it really seemed like a good idea" (emphasis added).***

**\* *That the group subscribed to consciously "subversive modes, drawn largely from the voluminous Mein Kampf [by Adolf Hitler], which some of us studied as a working model. As ACT UP/D.C. grew, we struck intently and surgically into whatever institution we believed to stand in our way... " .***

**\* *"I have left ACT UP, more correctly, they have thrown me out for insisting on the viability of individual dissent".***

These are strange admissions indeed, coming as they do from the ex - leader of a group given to stridently accusing its opposition of employing "neo - Nazi" tactics (one of which happens to be accusing your opposition of acts and attitudes of which you are, in fact guilty). Evidently, this kind of homosexual extremist view readily coincides with Adolph Hitler's opinion in Mein Kampf. "The victor will never be asked if he told the truth."

Homosexual activists often attempt to gain sympathy by recalling the extermination of thousands of homosexuals under they tyranny of Hitler's Third Reich. But Dr. Judith Reisman points out the paradox: "The World War II notion of Hitler's persecution of homosexuals is based on his assault of 'fems' not homosexual Nazi supermen. Many of Hitler's 'Inner Circle,' and the key men who recruited for the party, and who led the party, including the most brutal military brigades, the Storm Troopers (SA), and the Infantry School - were homosexual: Ernest Roehm [head of the SA], Rudolf Hess and Gerhard Rossbach, while the infamous Goering was said to be a type of transvestite ...". Walter Langer, writing in *The Mind of Adolf Hitler* (1972), noted that Rudolf Hess was generally known as Fraulein Anna.' There were many other [homosexuals close to Hitler] and it was supposed, for this reason, that Hitler too belonged in this category" Ibid, pp. 57 - 58).

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## The Homosexual Agenda: Suppress Dissent and "Reeducate" Our Children

The "politically correct" would have you accept three major myths.

### Myth #1

Homosexuality is normal and biologically determined.

#### The truth...

There is no scientific research indicating a physiological cause for homosexuality. Biological factors may play a role in the predisposition to homosexuality. However, this is true of many other psychological conditions.

Research suggests that social and psychological factors are strongly influential. Examples include problems in early family relationships, sexual seduction, and sense of inadequacy with same-sex peers, with resulting disturbance in gender identity. Society can also influence a sexually questioning youth when it encourages gay self-labeling.

### Myth #2

Homosexuals cannot change, and if they try, they will suffer great emotional distress and become suicidal. Therefore, treatment to change homosexuality must be stopped.

and unconscious conflicts from which the condition originated. As with any psychological disorder, a therapist cannot force someone to change -- the client must want to do so. Just as important, the client must realize that change comes slowly, usually over several years. The damage that has been done cannot be undone overnight.

If some homosexuals do not wish to change, that is their choice, yet it is profoundly sad that gay-rights activists struggle against the right-to-treatment for other homosexuals who yearn for freedom from their attractions.

### Myth #3

We must teach our children that homosexuality is a lifestyle alternative equal to heterosexuality. We also must help teenagers who have same-sex attractions accept their homosexuality as normal.

#### The truth...

Scientific research supports age-old cultural norms that homosexuality is not a healthy natural alternative to heterosexuality. It does far more harm than good to tell a teenager that his attractions toward members of the

## **The truth...**

Psychotherapists around the world who treat homosexuals report that significant numbers of their clients have experienced substantial healing. Change has come through psychological therapy, spirituality, and ex-gay support groups. Whether leading married or committed celibate lives, many report that their homosexual feelings have diminished greatly, and do not trouble them as much as they had in the past.

The keys to change are desire, persistence, and a willingness to investigate the conscious

same sex are normal and desirable. Homosexual attractions are rather a sign that deep emotional wounding has occurred. Teens in this position need love and counseling, not a push in the direction of the gay lifestyle, which may establish a sexual pattern which is medically risky and psychologically habit-forming. A 1992 study in Pediatrics found that 25.9% of 12-year-olds are uncertain if they are gay or straight. The teen years are critical to the question of self-labeling, so the facts must be presented in our schools in a fair and balanced manner.

NARTH [Click to Reach the NARTH at www.narth.com](http://www.narth.com)





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## Homosexuality & Genetics

+ "There is no evidence that shows that homosexuality is genetic--and none of the research itself claims there is. Only the press and certain researchers do, when speaking in sound bites to the public." --Jeffrey Satinover, M.D., *The Journal of Human Sexuality*, 1996, p.8

+ The national organization P-FLAG ("Parents and Friends of Lesbians and Gays") offers a booklet prepared with the assistance of Dr. Clinton Anderson of the American Psychological Association. Entitled, "Why Ask Why? Addressing the Research on Homosexuality and Biology," the pamphlet says:

"To date, no researcher has claimed that genes can determine sexual orientation. At best, researchers believe that there may be a genetic component. No human behavior, let alone sexual behavior, has been connected to genetic markers to date...sexuality, like every other behavior, is undoubtedly influenced by both biological and societal factors."

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## The "10 Percent are Homosexuals" Lie

The public is constantly told that 10 percent of all men are homosexual. This appeal to the Big Number is a major, and very successful, propaganda ploy by homosexual extremists. It is used to justify untold erosion in our perceptions of "normalcy" and arouse a misguided sense of compassion.

The Kinsey Institute's statistic that 10% of the American population are homosexual is false. It was based on dishonest research. The most recent scientific studies have consistently shown that less than 1 up to just under 2 percent of the male population are exclusively homosexual.

For example, according to *USA Today* of April 15, 1993:

- The notion that 10% of men are gay—born in the studies of Alfred Kinsey and popularized by activists—is dying under the weight of new studies.
- In the latest, only 2.3% of U.S. men ages 20 to 39 say they've had a same-sex experience in the past decade. **Only 1.1% say they have been exclusively gay.**
- The survey of 3,321 men is published today in the Alan Guttmacher Institute journal... the findings are similar to other recent studies:
- A 1989 U.S. survey estimated no

claimed homosexual activity in the preceding year. **Only 0.5% to 0.7% had exclusively homosexual partners.**

• **United States:** A stratified cluster sample from the Minnesota Adolescent Health Survey (1986-87) of 36,741 public school students (grades 7-12) showed that **only 0.6% of the boys and 0.2% of the girls identified themselves as "mostly or 100% homosexual"**; 0.7% of the boys and 0.8% of the girls identified themselves as "bisexual"; and 10.1% of males and 11.3% of females were "unsure."

• **Canada:** 5,514 first-year college students under age 25 were part of nationwide cluster random sample. This revealed 98% were

more than 6% of adults had any same-sex experiences and **less than 1% were exclusively homosexual.**

- A 1992 French study found 4% of men and 3% of women reported same-sex contacts; 1.4% of men and 0.4% of women said any occurred in the previous five years. (Emphasis added)

*The Wall Street Journal* for March 31, 1993 revealed:

...the one-in-ten figure is routinely cited in academic works, sex education materials, government reports and the media.... But there long has been much evidence that the 10% estimate is far too high. Surveys with large samples from the U.S., Canada, Britain, France, Norway, Denmark and other nations give a picture of homosexuality experience rates of 6% or less, with an **exclusive homosexuality prevalence of 1% or less.**

The most comprehensive example is the continuing survey conducted by the U.S. Census Bureau since 1988 for the National Center for Health Statistics of the Centers for Disease Control.... the data strongly suggest that the prevalence of even incidental homosexual behavior is less than 2% for men.... **a general population estimate for homosexuality would fall below 1.5%....**

*The Wall Street Journal* points out that Paul and Kirk Cameron have written a new study, "The Prevalence of Homosexuality," (*Psychological Reports*, in

heterosexual, 1% bisexual, **1% homosexual.**

- **Norway:** A nationwide random mail sample of 6,155 adults age 18-60 (1987) found that 0.9% of males and 0.9% of females had homosexual experiences within three years of the survey.

Given the 31 percent homosexual assault rate, a federal crime statistic (see next col.) , and using the 1.4% figure, which includes many who may have had only a single homosexual encounter in the 5 year period, it means that a man randomly selected from the homosexual population is 26 times more likely to assault a child than a randomly selected heterosexual.

**Using the average exclusive lifetime homosexual rates shown in these two studies, 0.8 percent, yields an assault rate 39 times (3,900 percent) that of a randomly selected heterosexual male.**

Activist Bruce Voeller said in a recent book, *"I campaigned with Gay groups and in the media across the country for the Kinsey - based [10%] finding that "We are everywhere." This slogan became a National Gay Task Force leitmotif. And the issues derived from the implications of the Kinsey data became key parts of the national political, educational and legislative programs during my years at New York's Gay Activist Alliance and the National Gay Task Force.*

*And after years of our educating those who inform the public and make its laws, the concept that 10 percent of the population is gay has become generally accepted "fact." While some reminding always seems necessary, the 10 percent figure is regularly utilized by scholars, by the press, and in government statistics.*

press). It summarizes over 30 surveys around the world with large, plausibly unbiased samples.

- **France:** A government survey of 20,055 adults (1991-92) revealed 1.4% of men and 0.4% of women had homosexual intercourse in the five years preceding the survey. **Exclusive lifetime homosexual rates were 0.7% for men and 0.6% for women** while lifetime homosexuality experience was 4.1% for men and 2.6% for women.

- **Britain:** only 1.4% of men had homosexual contact in the previous five years....

- **United States:** A nationwide household sample of 1,537 adults conducted by the National Opinion Research Center at the University of Chicago (1989) indicated that of sexually active adults 19 years of age and older, 1.2% of males and 1.2% of females

***As with so many pieces of knowledge and myth, repeated telling made it so - incredible as the notion was to the world when the Kinsey group first put forth its data or decades later when the Gay Movement pressed that data into public consciousness.***" ("Some Uses and Abuses of the Kinsey Scale," Bruce Voeller, Homosexuality, Heterosexuality Concepts of Sexual Orientation, The Kinsey Institute Series, June Machover Reinisch, ed., Oxford University Press, 1990, p. 35).☛



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## Content Analysis of The Advocate

(a national homosexual magazine)

Dr. Judith Reisman, President of The Institute for Media Education, has released a not - yet - published study titled "A Content Analysis of The Advocate [a national homosexual magazine] 1972,1991" speaking to the issue of the gay rights" movement, which "seeks to sanitize the image of homosexuality to facilitate its entrance into the social mainstream.

The Advocate is generally recognized as a "mainstream" publication in the homosexual subculture. Reisman argues persuasively that *The Advocate* closely reflects national "gay culture" and homosexual "community values." A recent *Advocate* poll reported the average annual income of its readers as about \$62,000 (see Part II of this analysis for more on homosexual income).

Among Reisman's findings: "'Boys,' 'chicken' [a common homosexual term for underage young sexual partners] and 'teens' are solicited and displayed sexually in *The Advocate*. Man - boy sex is encouraged by prevailing 'gay' cultural values. **Finding: 10 - 20% of *Advocate* ads sexually solicit boys/teens within a larger pool of 58% prostitution ads. Up to 23% of sex customers wanted 'hairless' or smooth bodies while 38% used youth cues ('boys,' 'youth,' 'son') to recruit boy lovers"** (p. 18, used by special permission).

Reisman continues: "Claims of asexual interest in boys for adoption and youth counseling (Big Brothers, Scouts, school sex counselor) are not supported by *The Advocate* data. On the contrary, the evidence reveals a repeated pattern from 1972 to 1991 of man - boy sex and 'boy lovers' as a prevailing cultural homosexual/*Advocate* value. Roughly 10 - 20% of ads since 1972 both blatantly and (post - 1988) subtly, have solicited child/teen boy entrapment ... [Thus] for fully 19 years (July 1972 - July 1991) *The Advocate* has incited its readers into sex with 'boy lovers' using American youths when legally possible and foreign youths when necessary. Ads for Third World trips often are accompanied by images of what could be seen as 'boy lovers.' Some argue that these repeated ads confirm the need to aggressively recruit boys into homosexual life" (ibid., p. 18). It should come as no surprise, then, that homosexual extremist manifestos, such as "The 1972 Gay Rights Platform", have consistently called upon governments to:

- (1) "Repeal all state laws prohibiting private sexual acts involving consenting persons [i.e., not consenting adults]"
- (2) "Repeal of all laws governing the age of sexual consent."

(In 1991, under considerable lobbying pressure by, among others, homosexual activists and their liberal supporters, the state of New Jersey significantly lowered the age of consent in laws relating to sexual behavior within its sovereignty.)

Supporters of protected class status for homosexuals infer that homosexuals are less of a threat to the innocence of the young than heterosexuals, because "heterosexuals commit a majority of child molestations." However, since heterosexuals make up nearly 98% of society, it would be extraordinarily surprising if they did not commit a majority of child molestations. What is extraordinary is the amount of child molestation committed by homosexuals relative to their tiny presence in the general population. Homosexual extremists bristle at references to information like the above. Sometimes they infer that they have changed their ways. However, we are aware of, and homosexual activists offer, no persuasive evidence that this is the case. 🌟



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## Short & Lethal Life-span

### Consider:

From the British Columbia Centre for Excellence in HIV/AIDS, St Paul's Hospital, Vancouver, Canada:

"CONCLUSION: In a major Canadian centre, life expectancy at age 20 years for gay and bisexual men is 8 to 20 years less than for all men. If the same pattern of mortality were to continue, we estimate that nearly half of gay and bisexual men currently aged 20 years will not reach their 65th birthday. Under even the most liberal assumptions, **gay and bisexual men in this urban centre are now experiencing a life expectancy similar to that experienced by all men in Canada in the year 1871.** (emphasis added)" [\[International Journal of Epidemiology, Vol 26, 657-661\]](#)

### Consider:

The Center for Disease Control (CDC) on the cumulative number of cases of AIDS through 2002 in the U.S.: :

AIDS CASES in US ( <a href="http://www.cdc.gov/hiv/stats.htm">www.cdc.gov/hiv/stats.htm</a> )	NUMBER	PERCENTAGE
Male to male sexual contact	420,790	48%
Injection drug use (172,351 men, 67,917 women)	240,268	27%
Male to male sexual contact and injection drug use	59,719	7%
Heterosexual contact (50,793 men, 84,835 women)	135,628	15%
Other	20,869	2%
Total cumulative-adults and adolescents	877,275	100%

Also see [Kissing Tied to Kaposi's sarcoma Virus](#)

### Consider:

Excerpts from a report by the D.C. Family Research Council, citing dozens of experts and studies, including a study of some 5,200 obituaries, over five years, in 16 homosexual newspapers:

- **Average age of men dying w/ AIDS is 39.**
- **The average age of homosexuals dying of all other causes, 41 (Average mafioso dies at 44).**
- **Only 1% lived to be 65 or older, as opposed to 80% for heterosexual men.**
- **Other studies have found only 3% of all homosexuals are over the age of 55.**

While obituaries in the gay press focus on those out of the closet, they suggest that a homosexual "life-style" may cut two or three decades off one's life expectancy.

According the FRC report, homosexual men are 3 times as likely to have abuse problems, 14 times more likely to have syphilis, 23 times more likely to contract any venereal disease, 5500 times (550,000%) more



likely to contract AIDS.

Nor is the phenomenon restricted to males: "A compilation of recent studies shows that lesbians are 19 times more likely than heterosexual women to have had syphilis, twice as likely to suffer from genital warts, and four times as likely to have scabies".

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## TWO MAJOR STUDIES SHOW HOMOSEXUALITY / SUICIDE LINK

NEW YORK, Oct 19,99 (CWNews.com/LSN.ca) - Two extensive studies in this month's issue of the AMA's Archives of General Psychiatry confirmed a strong link between homosexual sex and suicide as well as a relationship between homosexuality and abnormal mental problems.

A study using 103 pairs of twins, one a practicing homosexual and the other not, found that homosexual behavior significantly increased the likelihood of suicide **even after adjustments were made for substance abuse and depression**. The practicing homosexual twin was over 5 times more likely to experience the suicidal symptoms. The study measured suicide risk in terms of the categories: "wanted to die," "suicidal ideation," "attempted suicide," and "thoughts about death." The study was unique for its thorough co-twin control design and its use of the most widely used instrument in psychiatric epidemiology, the Diagnostic Interview Schedule. The study report can be found at (<http://archpsyc.ama-assn.org/issues/v56n10/full/yoa8085.html#a2>)

A second study in the journal by David M. Ferguson and his team found that "gay, lesbian, and bisexual young people are at increased risk of psychiatric disorder and suicidal behaviors." Youths suffering from these disorders were four times as likely as their peers to suffer major depression, almost three times as likely to suffer generalized anxiety disorder, nearly four times as likely to experience conduct disorder, five times as likely to have nicotine dependence, six times as likely to suffer multiple disorders, and over six times as likely to have attempted suicide.

The study was based on a 21-year study of 1265 children born in Christchurch, New Zealand. Of 1007 subjects questioned only twenty-eight (2.8 percent) were classified as being gay, lesbian, or bisexual.

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## Monogamy For Homosexuals

Studies in Sexual Preference (Bloomington, Indiana University Press, 1981) indicated that only 3% of homosexuals had fewer than 10 lifetime sexual partners. Only about 2% could be classified as either monogamous or semi - monogamous.

**'This does not mean to imply that "monogamy" can be said to have traditional meaning in homosexual circles. Studies indicate that "monogamy" for homosexuals lasts from between 9 to 60 months' ( op. cit.; "The Psychology of Homosexuality," Institute for the Scientific Investigation of Sexuality, 1984).**

Weinberg and Williams reported two thirds of 1,117 homosexuals they surveyed answered "no" when asked whether they or their present sexual partner were currently "limiting your sexual relationships primarily to each other." Only a third of homosexuals surveyed claimed they had "ever" been involved in such a mutually exclusive relationship. (Hunter and Madsen, in After the Ball, op. cit., pg. 330, note: "the cheating ratio of 'married' gay males, given enough time, approaches 100% ... Many gay lovers, bowing to the inevitable, agree to an 'open relationship,' for which there are as many sets of ground rules as there are couples.")



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### **The Homosexual Lifestyle & Practices**

- A study by the U.S. Centers for Disease Control revealed that 50% of male homosexuals have had over 500 different sexual partners. For AIDS victims the average is 1,100 different sexual partners.
- In one study, two homosexual researchers found that 73% of adult male homosexuals had had sex with boys age 19 or younger.
- 93% report anal sexual relations.
- 92% report oral/anal sexual activity.
- 17% report eating and/or rubbing themselves with the feces of their partners.
- 29% report urinating on or in their partners.
- 37% report sadomasochism.
- 42% report "handballing" or "fisting" where the hand or arm is inserted into the rectum of their partner.
- 32% report bondage.
- 12% report giving or receiving of enemas for sexual pleasure.
- 15% report sex with animals.

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## The Advocate Survey — 1994

This information on homosexual activity is taken from *The Advocate*, a national magazine for homosexuals. The study included 2500 homosexual men. Results were published in the August 23, 1994, issue.

### Sex acts men say they love

Insertive oral intercourse 72%  
 Receptive oral intercourse 71%  
 Insertive anal intercourse 46%  
 Receptive anal intercourse 43%  
 Receptive anilingus (tongue in the anus) 45%  
 Insertive anilingus 29%

### Sex acts (last five years)

Three-way sex 48%  
 Group sex (four or more) 24%  
 Bondage & discipline sex 20%  
 Use of nipple clamps 19%  
 Sadomasochism 10%

### Where partners met (last five years)

Bar/disco 65%  
 Bathhouse, sex club 29%  
 Adult bookstore 27%  
 Park, bathroom 26%  
 Roadside rest area 15%

n Most (57%) report having had more than 30 partners over their lifetime, and about a third (35%) report more than 100 partners.

n About one quarter (26%) of HIV-positive men who have had insertive oral intercourse have ejaculated in another man's mouth, most typically with someone they have just met.

n Among men who have had insertive anal intercourse in the past year, 44% ejaculated in a partner without a condom. Among those who had receptive anal intercourse in the past year, 58% had a partner ejaculate without a condom.

n Among HIV-infected men who have had insertive anal intercourse in the past year, 19% ejaculated without wearing a condom.

They most typically did this with long-term partners or with men with whom they had a purely sexual encounter rather than within the context of a relationship.

n Anilingus (tongue on or in the anus) is fairly common: 41% have performed it in the past year, and 47% have received it.

When engaging in insertive and receptive anilingus, only 4% to 5%, respectively, have used dental dams to prevent the spread of sexually transmitted diseases.

n Among men who had had a positive result from an HIV antibody test, 11% have said or implied that they were HIV-negative in order to have sex.





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## **HOMOPHOBIA MODULE WILL PUT BOYS AT RISK AND MAKE STATE LIABLE FOR DEATHS**

STATE LEGISLATORS ARE WARNED THAT THE DEPT. OF ED. HAS CREATED A MASSIVE LIABILITY FOR THE STATE OF RHODE ISLAND BY DISSEMINATING FALSE, MISLEADING, AND INACCURATE INFORMATION

The continuing education module on homophobia currently being used, and for which the Dept. of Ed. now seeks legal cover through house resolution 98 H 8072, will result in the infection and eventually death of boys who receive false and misleading information and the State of RI will be liable.

Teachers will be taught that 10% of children are born homosexual and that nothing can change that orientation. They will communicate this information to students and parents.

Boys who exhibit symptoms of Gender Identity Disorder or Juvenile Unmasculinity and are teased by other children will be labeled by teachers and students as homosexual and encouraged to join homosexual support groups in the schools. Parents will be told to "accept" their son's homosexuality.

The truth is that Gender Identity Disorder and Juvenile Unmasculinity are treatable and preventable conditions. With treatment the teasing will stop and there is an excellent possibility that the boy will not engage in high risk behaviors in adolescence.

Without treatment 75% of the boys will become involved in high risk behavior. Those who begin this behavior in high school are most at risk. According to a report by Dr. Linda Valleroy of the CDC 9% of sexually active gay males will be HIV positive before they are 22.

There is now substantial evidence that AIDS education has failed with the most at-risk population. Without intervention 50% of the boys labeled as homosexual by teachers will eventually die of diseases related to homosexuality.

How will their parents feel when they learn this could have been prevented? How will they feel when they understand that being labeled by the school led to their son's death? How will RI pay the bill if they decide to sue? C





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## Charles Lwanga and Ugandan Martyrs

### Slain by Pederast King

Died at Namugongo, Uganda, 1885-1887

King Mwanga detested the faith that would accuse him of debauchery.

King Mwanga of Uganda took as chief steward a young Christian named Joseph Msaka Balikuddembe. Joseph detested the king's debauched ways, especially his attempts to corrupt other young men of Uganda, whom the steward tried to protect. Mwanga distrusted foreign visitors, fearing they might report his evil ways to the British government, which had given him his power.

In October 1885, Mwanga ordered his followers to kill an Anglican missionary, Bishop James Hannington. The Catholic steward Joseph protested at the murder of a fellow Christian and Mwanga had him beheaded.

Six months later Mwanga discovered that a 14-year-old page, Mwafu, had been receiving instruction in the Catholic faith. He killed Denis Sebuggwago, who had been teaching the page by thrusting a butcher's cleaver through his throat. That night Charles Lwanga, the new master of the pages, baptized five of them including Kizito, who he had repeatedly rescued from Mwanga's pederasty.

The next day the baptisms were discovered. Enraged, Mwanga assembled all the pages and ordered the Christians to separate themselves from the others. Fifteen, all under the age of 25, did so at once and were later joined by two others who were already under arrest and by two soldiers. They were asked if they wished to remain Christian and each replied, "Until death." The king then ordered every Protestant and Catholic living in the royal enclosure to be put to death. They were burned.

Violence, to self and others, is intertwined with homosexuality .

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[Homosexuality' main page](#) **Fight Back : Boycott the Media the 1st Weekend Each Month**

## **Fighting Back: Resisting Propaganda**

by T. Athanasius

The essence of education is discrimination and intolerance. The epitome of the educated is one who has been taught to discriminate and be intolerant - one who can discriminate between what is good and what is evil, what is healthy and what is not, what is natural and what is abnormal, what is true and what is false. The educated are those who are intolerant of evil and of those who insist that evil has rights. In effect, someone who is charitably judgemental.

We judge things every day. We judge the actions of people every day. While we may not judge a person's soul, we certainly are required to judge his actions. We catch the cheat cheating and soon we don't trust him. We learn of the gossip and soon learn to keep our business to ourselves. Failure to properly judge the actions of others usually results in pain and suffering. Sometimes death.

The primary definition of tolerance is endurance of an evil. We tolerate pain. We tolerate the boastful. We tolerate the foulmouthed. We tolerate many things (such as lying mass media) because we must. Because either we have to, or because in justice, the price will bring a greater evil. But we should never promote an evil that we tolerate.

**Homosexuals don't want tolerance; they want a total destruction of traditional Judeo-Christian sexual morality. Their literature and actions say so. The addition of "sexual orientation" to the Massachusetts Dept. of Ed. standards says, by definition, that Judeo-Christian moral values are hateful and wrong, that expression of these values will be actively countered and suppressed by school authorities and will eventually be punishable under law.**

Homosexual McCarthyites use "Tolerance" to demonize you. The mass media in the U.S., with few exceptions, fully cooperates and participates.

Fight back by getting involved. Promote the truth. Realize that "*dialogue*" and "*can't we just all get along*" themes are exactly the same tactics used in communist dialectics and are designed to obfuscate, delay and wear down opponents.

>One major way of fighting is by promoting truth and working to strategically deny the *"liars who refuse...news"* their financial backing. You've noticed that between the Internet, TV and the papers, you hear the same stuff a dozen times over. You won't miss it at all. So, for starters:

**Each 1st weekend of the month sacrifice for your children and country, and don't buy their newspapers Friday, Saturday or Sunday.**

**Also, turn off the TV news... it's mostly habitual viewing anyway.**

These tend to be the biggest revenue days of the week. Unlike other boycotts, they will not be able to hide the results from their advertisers! They will get the message.

They will also try to pretend nothing is happening, then wail about their "balanced" innocence and civic duty, while seeking to smear anyone remotely associated with such a "right-wing" concept as "absolute truth". When they wail, extend your boycott to two weekends. When they smear, extend your boycott to three weekends. Also start calling the local advertisers and complain to them. Do the same for the boob tube. Shut it off and call the local advertisers. ABC (Disney Co.) is the worst, closely followed by CNN, CBS, and NBC

If your paper is propagandizing the homosexual agenda, the anti-family anti-woman pro-abortion-at-any-cost racist Planned Parenthood line, join the boycott. If they are attacking the Boy Scouts for standing against homosexual buggery, then boycott. If they are attacking your child's protective innocence by incessantly promoting homosexual sex-ed, then boycott.

Let us know what your efforts are and how you're doing! Our contact is at the bottom

Remember, articles written as "news" which portray homosexuality as normal or a positive activity are merely propaganda.

Remember, most propaganda is the insertion of favorable mentions and stories into mass media, not just the editorials and promotion of certain letters to the editor. Count the "column inches" per week to keep a gage of the propaganda level. For a single article with a mention of the gay life-style as either normal, neutral or positive, count the length of the whole, e.g. 10 inches times 2 columns = 20 col-in,

The vast majority of papers and TV stations are adamantly anti-family and pro-homosexual. **By definition, to be for homosexual special rights and homosexual marriage is to be anti-family.** Nature is against it. Nature's Creator is against it.

You know it's wrong. Your political representative knows it. And when he votes anti-family, vote him out of office. If he can't defend the family, then pound on him at every opportunity.

Remember, not everyone who smiles has your best interests at heart. It is important to distinguish between persons and convictions. **We respect everyone, but this does not mean that we should not ferociously defend truth. It may be that the need to defend truth results in the humiliation of pro-**

**homosexuals promoting falsehood.** Keep in mind that those so ferociously attacking marriage and normal sexuality can be shown to consistently lie by omission or deliberate deception.

**As with communists, they seek compromise only to gain ground. From there they launch new attacks. They have NO qualms about what they are doing.** Homosexual rights trivialize marriage and threaten women and children. The homosexual life-style is a proven source of moral, health, social and economic injury. A pro-homosexual politician may be the most gracious and congenial individual, but he is destroying your children's future. There is no benefit he can promote for you that can replace the innocence of your children. Don't think for a second that "it's just tolerance".

**Fight back. Vote him out.**

**Never give an inch.**

**Never compromise.**

**Never give up.**

**Institutionalized Degeneracy has no place in a free society.**

**Parents have rights; Error has no rights.**



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## Single Issue Voting

by Jeffrey Mirus, Ph.D.

Most people find it very hard to look terrible evil in the face and confront it directly. There are many reasons for this, among which are cultural conditioning, concern about what it might mean to one's own lifestyle, and fear of sticking out like the proverbial sore thumb.

Abortion is just such a mind-boggling evil. Homosexual advocacy is another. Rampant divorce is a third. The list goes on. In each case, we have an evil which is endemic in our society, which the predominant culture tells us is not evil but good, which is tied in some way to the peculiar moral weaknesses of our time (which most of us share in some degree), and which therefore requires a radical commitment and transformation of the personality to confront and reject.

When you have this sort of situation, most people are psychologically unable (that is, subconsciously unwilling) to come to grips with it. As a result, they grasp at any plausible platitude which helps them to feel good about not coming to grips with it. In some cases, to be sure, this is consciously understood and calculated, but most of us are a strange mixture of motivations, we tend to be very badly formed, we don't want to believe that all our friends, our families, and indeed ourselves are frequently involved in horrendous evils, and so we latch onto high-sounding phrases in order to avoid taking a stand.

One of the results of this, in my opinion, is the condemnation of one-issue voting. **At the bottom of this condemnation, in most cases, is the simple fact that if people took the "one issue" seriously, it would turn their whole world upside down.**

**After all, at heart most people are single issue voters, or very nearly so.** We all have something we want "fixed" by politics. For most people, it's the economy. For many, it's the preservation of a particular status or lifestyle. For still others, it's a favorite social vision. For a few, it is a true moral issue. And note that for the most part, people are true to type. If someone expresses your view of your "key issue", you aren't really likely to have many significant disagreements with him on other issues. Rather, the issues on which you disagree are likely to be (in your view) relatively minor. Prolifers don't really care if they give something up on immigration policy, for example, to get a pro-life president. That is a significant, but at least temporarily minor point. And pro-homosexual voters can live without highway appropriations if it is necessary to advance their agenda. But an anti-abortion candidate is not going to turn around and favor assisted suicide or pornography. Nor is a pro-homosexual candidate likely to insist on strong parental notification laws or a buildup in defense spending.

This works in the middle as well as at the poles, too. Frankly, a candidate who favors the dominant cultural position on key issues is not going to rock the boat much elsewhere. We can be sure he'll not upset our dream-world with any harsh realities. That may be the key issue for more people than we like to admit.

**So it usually isn't (honestly speaking) a question of multi-issue versus single-issue.** Usually, it's a question of what you believe is important, what you believe is right. And in this context, the profile voter is a tremendous sign of contradiction. Again, people can't accept the rightness of that single issue without admitting they've been living a lie for a long time.

One can make the arguments, of course. One can argue that abortion is a unique issue, or at least bound up with a set of unique issues, that strike at the heart of how we view the human person and the fundamental right to life itself. The Pope, Mother Teresa, and other authorities of considerable moral weight have made it clear that this is pivotal issue. One can also argue, as I have above, that the "single issue" argument really doesn't wash, that it is fundamentally a smokescreen to hide a different agenda, a different set of priorities all across the board – even if only a subconscious smokescreen to hide a sort of lukewarm complacency which can busy itself with comparing the candidates on a host of minor issues while the entire country burns to the ground.

One should make the arguments, of course. And one should not be swayed, or confused, or cast into doubt by the attacks and arguments of others. But we also need to pray for those with whom we discuss these matters, because ultimately a real inner conversion is required to bring people around, a conversion that makes them realize that their culture is dead, and that they have to step outside it and oppose it if they want to live.

As Chesterton said, only a dead dog floats down stream.

But how many people can, without grace, admit they are dead dogs?

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## Our Likely Future...



## Porn is hot course on campus

### Teaching your kid to be a slut:

**Boston Globe  
8/20/2001**

**Professors seek meaning behind flourishing market**

**By David Abel, Globe Staff**

Richard Burt, an English professor at the University of Massachusetts at Amherst and host of a provocative Web site, teaches his students about the modern adaptations of Shakespeare, often focusing on a growing number of porn flicks invoking the Bard.

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**Expect justice from a system that even considers animals equivalent to you?**

**Duh?**

## Weld & Cellucci's Liberal Legacy

**Massachusetts: Another "First" in Depravity**

**Public Sex OK'd For Massachusetts**

**New rules alter line drawn on public sex**

**By Andrea Estes, Globe Staff, 3/2/2001**

Massachusetts State Police will not automatically roust people meeting at roadside rest areas - even people believed to be engaging in sexual activity, according to new guidelines disclosed yesterday

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**Virginia Homosexuals Demand Legalization of Sex With Strangers in Public Parks**

By Jim Duke, AFR Newsand & Jim Brown, Agape Press  
September 13, 2000

## Copulation "Dance" Kids Train for Brave New World

by **Michelle Malkin**  
2/21/01

**Freedom and 'the freak'**

...Teen-age and pre-teen girls on their hands and knees, sandwiched between gyrating boys positioned at their backs and faces. Boys behind girls, girls on top of girls.

We're not just talking Elvis-type bumping or Lambada-style grinding. We're talking hard-core, pelvis-to-pelvis contact and X-rated, front-to-back thrusting. The freak is simply simulated intercourse without even the pretense of dance.

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**U.K. Gay Groups Seek To Legalise Sex In Public Lavatories, Elsewhere**

**Condemns Christianity**

By Philip Johnston, Home Affairs Editor  
London Telegraph ISS.  
1722 11 Feb. 2000

## **Is a dog a pet or property? Supreme Court hears debate**

By DENNIS  
CHAPTMAN

of the Journal Sentinel  
staff Feb. 28, 2001

Madison - Wisconsin's highest court grappled Wednesday with the question of whether pet pooches are simply property, or whether they should be treated like relatives in the eyes of the law. [Click to continue...](#)

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## **Cop Pedophilia OK in Nevada**

### **Where's justice for predator?**

**WorldNetDaily 2/16/2001**  
between the lines Joseph  
Farah

It has been a month since I wrote a column about Vinten Hartung, a Las Vegas police detective who chased a teen-age boy around, lured him with alcohol and then turned him into his personal sex toy. ....

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## **Sex In Public: Ban May Go**

by Michael Clarke, Home  
Affairs Correspondent,

(AgapePress) - A three-judge panel of the Virginia Court of Appeals heard arguments from attorneys on behalf of ten men who were arrested for violating the state law against sodomy. According to the Family Policy Network, the ten plaintiffs each attempted to solicit sex from undercover police officers in a Roanoke local park. [Click to continue...](#)

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## **What Crime Of Hate and Anger?**

by David Morrison  
(author, editor and  
former gay activist)  
NY Post, November 6,  
1998

The recent tragic death of Matthew Shepard, a 21-year-old University of Wyoming student, has brought to light one of contemporary America's little acknowledged realities: Some men seek sexual release with other men in public or semi-public venues and sometimes get hurt or arrested for their trouble.

Newsweek magazine reported that Shepard, who may (or may not) have left that bar with the expectation of having sex with one or both of his assailants in a public venue, had tried to do something similar on at least one other occasion.

MPs cut homosexual age of consent to 16.

CAMPAIGNERS pressing for the age of consent for homosexuals to be reduced to 16 have set out an agenda for future reforms that would legalise gay sex in saunas, public lavatories and "cruising" areas.

They have made clear that yesterday's Bill to equalise the ages of consent for homosexual and heterosexual acts is only the start of a concerted effort to remove all legislative restrictions upon homosexual activity and relationships. A submission to the Home Office by the organisation OutRage, led by Peter Tatchell, says: **"We do not believe that consensual actions between adults, no matter how bizarre they might** [Click to continue...](#)

	<p>Daily Mail (U.K.)</p> <p>Couples, both heterosexual and homosexual, will be allowed to have sex in public places under controversial proposals to be unveiled by the Home Office this week.</p> <p><a href="#">Click to continue...</a></p>	<p>According to Newsweek, Shepard had been very forward last summer with a bartender at a lakeside in Cody, Wyoming. Shepard persisted in asking the man "walk around the lake with him" until, according to the report, the man "lost patience" and slugged him, knocking him temporarily unconscious.</p> <p><a href="#">Click to continue...</a></p>	
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